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**THE
PROGRESS
OF
RELIGIOUS SENTIMENT.**

**THE ADVANCEMENT
OF THE PRINCIPLES OF
CIVIL AND RELIGIOUS FREEDOM.**

**THE AFFINITY OF
ROMANISM, TRACTARIANISM,
AND
BAPTISMAL REGENERATION;**

**ALSO
DIVERSITIES OF CREEDS,
MODES
OF CHRISTIAN COMMUNION,
AND
EVANGELICAL STATISTICS.**

AN HISTORICAL SKETCH.

BY JOSEPH ADSHEAD,

MANCHESTER.

**THIRTY-TWO ARTICLES
OF
CHRISTIAN FAITH AND PRACTICE,
CATECHISM, &c.**

LONDON:

**MOULSTON AND STONEMAN ; CHARLES GILPIN ;
MANCHESTER: FLETCHER AND TUBBS.
LEEDS: JOHN HEATON.**

1852.

110. d. 3.



ERRATA.

PREFACE v. line 18, for *even*, read *ever*.

Do. xii. line 10, after "*adverted*," supply to—

SKETCH—Page viii., in Note ‡, for Rev. J. Gurney, read Rev. J. H. Gurney.

Do. Page lxxxvi., line 31, for Mr. John Pritchard, read Mr. George Pritchard.

Do. Page xci., line 20, for *Sydmouth*, read *Sidmouth*.

Do. Page xcii., line 6, for *Sydmouth*, read *Sidmouth*.

Do. Page xciii., line 26, for *Sydmouth*, read *Sidmouth*.

Do. Page cl., lines 5 and 6, instead of "*Mr. W. B. Gurney, is Treasurer*," read *Mr. Wm. Lepard Smith, Mr. W. B. Gurney, and Mr. W. Beddome, Treasurers*.

Do. Page cli., line 25, for Dr. *Rylands*, read Dr. *Ryland*.

Do. Page cliii., line 10, for *Rylands*, read *Ryland*.

Do. Page clvii., line 12, for Mr. T. B. Bousfield, read Mr. J. B. Bousfield.

Do. Page clxi., line 25, for Dr. *Steine*, read *Steane*.

Do. Page clxi., line 42, for *John Joseph Leonard Phillips*, read *John Ledyard Phillips*.

Do. Page clxvii., line 4, for *Winterbottom*, read *Winterbotham*.

Do. Page clxix., line 19, for Dr. James *Actworth*, read *Acsorth*.

Do. Page clxxi., line 6, for *Actworth*, read *Acsorth*.

Do. Page clxxviii., line 11, for Mr. *Kinghorne*, read *Kinghorn*.

Do. Page clxxx., line 9, for Mr. *Kinghorne*, read *Kinghorn*.

Do. Page clxxxix., line 10, for *Reid and Mathieson*, read *Reed and Matheson*.

APPENDIX—Page cviii., line 3, for *chat*, read *that*.



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PREFACE.

THIS work has far exceeded the original design. The writer had long been of opinion that the denomination to which he has the honour and the privilege of being united had not, in any easily attainable form, an epitome, or distinct statement, of the principles, doctrines, and practice of that section of professing Christians known as BAPTISTS; he, therefore, reprinted, with some prefatory remarks, The Baptist Confession of Faith of 1689, which was appended to the January number of the Baptist Magazine for 1851.

The numerous expressions of pleasure and approbation offered to the writer, by both ministers and members of the Baptist churches, on the appearance of the interesting document referred to, gave ample assurance that its publication was generally acceptable. It was, however, proposed to publish a further edition of "The Confession," in a separate form, with the proof texts at length, to afford facility for reference; and, also, to give a *brief* sketch of the progress of Baptistical sentiment, as introductory to that confession.

In proceeding with this work, however, the writer found that his subject *widened upon his hands*: he felt that not only much could be said about the Baptists, but that much could also be said *for* them.

It will be observed—in the introductory remarks, and the historical incidents referred to from the primitive times—

the early centuries, and also the later ecclesiastical dynasties in this country, until the Revolution of 1688, are comprised in a very brief review; sufficient, however, as a *sketch*, to show the prevalence of sentiments identical with those maintained by Baptists at the present period.

Somewhat lengthened attention has been directed to the coercive laws and penalties to which Baptists, in common with other dissenters, were subjected in the various English reigns, and under the various religious systems—whether papistical, episcopal, or presbyterian; with, also, the advancing intelligence and the prevalence of enlightened views which have led to the repeal of obnoxious and oppressive statutes.

During the passing of these sheets through the press, the controversy between Romanism and Protestantism agitated the public mind. Was it possible, with any regard for Protestant truths, to be indifferent at what was passing? The bold effrontery of Romanism has been, *in some degree*, repelled; but let it not be for one moment imagined that *the determination* of Papacy will be at all slackened. Romanism may appear to be quiet, but it possesses full vitality: it only awaits to show, *with power*, that Popery would be again what it has ever been—a *persecuting system*; and, consistent only with recognized tenets, is there not sufficient ground for the belief that it would reenact and practise, what it has done in past centuries, the calamitous atrocities of which history affords such abundant and soul-harrowing examples?

Semi-Romanism—or Popery under a Protestant garb—*Puseyism*, has a notice. Puseyites assert that their sentiments and practice are most in accordance with the Rubric or formula of the Anglican church. The advancement of their views and actings have, however, received a check, from the doctrines enunciated in high quarters. That the

inevitable tendencies of Tractarianism lead to Romanism are, by various incidents clearly demonstrated; but the most deplorable manifestation is the numerous perverts to papacy (see Appendix) from the Universities of Oxford and Cambridge.

With the least encouragement from SOVEREIGNTY, a Tractarian PRIME MINISTER, and a Tractarian PRIMATE, PUSEYISM would soon raise its at present sunken head; its pernicious leaven would insidiously and very extensively diffuse its baneful influence throughout the Anglican ecclesiastical polity; and Romanists would then universally rejoice *at the prospect of the conversion of Protestant England* to the "one true catholic church," and for which the "prayers of the faithful" are being continually offered!

Some counteracting agencies to the advances of Popish error and superstition are suggested by moral and religious means,—not by coercion and persecution. A distinction, however, must even be maintained between what is legitimately civil and religious freedom and an attempt to acquire power and domination *dangerous* to the well-being of the Protestant community! Enlightened Christianity will *promote* the former; it is the province of THE STATE to *prevent* the latter. A notice of these popular and exciting topics have also extended the following pages.

These are times when those professing a regard to Protestantism should *thoroughly* understand their principles, and be able to defend them against the fallacies and sophistries of antagonistic systems. Abundant helps for that purpose are furnished in the numerous publications of the day.

The subject of Baptism has been one of engrossing interest. In these sheets the subject is not treated controversially; but the sentiments entertained by various sections of professing Christians are given; and, in a brief space, the reader will see the numerous shades and opinions which prevail upon that question.

Topics not at first contemplated in these pages have received somewhat prominent attention. The controversy amongst the Baptists upon *modes of communion*, with the peculiar views of various authors, who have written upon the subject. These will, doubtless, be read with interest by those who desire to understand the different bearings of the question. The subject is treated, in its limited extent, historically; results are, also, furnished, by the adoption of what is termed *open* and *strict* communion. Although of later years these opposing opinions have not so much engaged the attention of Baptist churches, it is presumed that a short reference to them will not be without its use, as indicative of the sentiments of those whose labours endeared their names to the denomination to which they belonged.

In taking a cursory glance of those amongst the Baptists who have been eminent for learning and for usefulness, names are given which would have added a lustre to any section of the Christian church, and whose written works and devoted labours rendered them a blessing both to the church and to the world.

The evangelical statistics, near the conclusion of the sketch, will exhibit the position which Baptists occupy amongst professing Christians of the present day. To the Baptist denomination it cannot be other than matter of thankfulness to perceive that their principles and practice are so largely extending, both in this country and in the United States of America.

As the publication of the Confession of Faith contained in these pages constituted *the chief intent* of the writer, a special reference to some of the peculiar characteristics of that document will be permitted.

The THIRTY-TWO ARTICLES of Christian Faith and Practice were adopted, as it will be observed, at the General Assembly of above one hundred ministers and messengers of *Baptised churches*, who met in London, in 1689; and

amongst the thirty-seven names appended to it will be found many who knew what it was to endure bitter persecution, even to bonds and imprisonment, for the maintenance of its principles and tenets ; and which thirty-seven ministers and messengers, who subscribed to it, desired “that the members of our churches respectively would furnish themselves therewith.”

The address to the “judicious and impartial reader” will sufficiently explain the reasons for the publication of the Confession of Faith of 1689, which may be considered as a concise body of divinity, with the various views of Scripture truth, in support of which Scripture texts are copiously given.

A few historical notices will tend to show the estimation in which this Confession of Faith has, *at different periods*, been held by Christian churches. Preliminary to that notice it may be well to remark that, at an earlier date (1643), the Baptists put forth a Confession of Faith, editions of which were published in 1644 and 1646—one of these was licensed by authority. The address prefixed to it was—To the Right Hon. the Lords, Knights, Citizens, and Burgesses in Parliament assembled ; and was signed in the name of seven congregations, or churches, in London. It is stated that this Confession was put in the hands of many members of Parliament, and produced such an impression, that some of the greatest adversaries of the Baptists (including even the bitter and inveterate Dr. Featly) were obliged to acknowledge that, *excepting the articles against Infant Baptism, it was an orthodox Confession.*

It was in 1677 that it was agreed to set forth a Confession of Faith, said to have been “done by the elders and brethren of many congregations of Christians baptized upon a confession of their faith, in London and in the country.” The Confession, printed in that year, underwent some revision, and was prepared for the Assembly of 1689 by Dr.

Nehemiah Cox and Mr. William Collins, who were joint pastors of a Baptist church in London.

In the address introductory to the Confession of Faith of 1689, the Confession of 1643 is adverted to. In that address it is stated that “divers impressions of the same had been dispersed abroad, convincing many who had entertained different views that the Baptists were not guilty of those heterodoxes and fundamental errors which had been so frequently charged upon them, without ground or occasion on their part.”

The Confession was constructed in imitation of that of the Assembly of Divines, “for the most part without any variation of the terms.” It was found desirable, as far as agreement would permit, “to make use of the same words for them both.” But though the *method* and *manner* of expressing the sentiments of the Baptists in the Confession differs from that of the Confession of 1643 which had previously been circulated, the *substance* of this matter, says the address—the Confession of 1689—is *the same*. Identical views may be expressed, with regard to the similarity of the Baptist Catechism with that of the Shorter Catechism of the Assembly of Divines, and which is described as “a brief instruction in the principles of the Christian religion.”

At a General Assembly held in London in June, 1693, it was resolved, that the Confession of Faith of the Baptist churches, of the last impression (1689), be translated into Latin with all convenient speed ; and it is also written :—

“The former, your Confession of Faith, as published to the world, WILL BE A STANDING MONUMENT TO YOUR HONOUR FOR AGES TO COME ; as in this age it hath much taken away your reproach amongst all sorts of Protestants.”

Upon its doctrinal peculiarities Joseph Ivimey observes : “The spirit and principles of the Confession of Faith of 1689 are equally removed from the Arminian and Anti-

nomian creeds. It secures all the glory of salvation to the riches of distinguishing grace, and teaching those who have believed to be careful to maintain good work."

In 1789, the late Dr. Rippon—then Mr. Rippon—published a reprint of this Confession. There is the following notice of it in his Annual Register, 1790: "John Rippon, London. A Confession of Faith put forth by the elders and brethren of many congregations of Christians—Baptized upon a confession of their faith—in London and the country. Printed in London in 1689." There is added to this edition (what was never before given) the places where they all laboured.

In 1790, such was the interest excited in Wales for its diffusion that a motion was made for reprinting, in Welsh, the Confession of Faith of 1689; and that, at associations held at Hengoed, at Swansea, and at Salem, numerous copies were subscribed for the use of the members of the churches.

In 1809, an edition of the Confession of Faith was published, in London, and a notice of it is given in the following terms: "This work will be found to contain, in thirty-two articles, a concise and comprehensive view, both of the doctrines and practice inculcated in the Word of God, with numerous references to the Scriptures in support of each article, furnishing those who wish to defend the truth with the strongest arguments in support of evangelical doctrine and practice; while it will greatly assist the serious inquirer after the paths of holiness, and establish the weak and wavering Christian in the great and glorious doctrines of the everlasting gospel."

Such are some of the leading characteristics of the Confession of Faith of 1689; and to the writer it has been a source of no ordinary satisfaction to find—and which he was not aware of when he entered upon his work—that, in his publication of that Confession, he has but followed, in a

somewhat more extended form, the example of his former venerable pastor, Dr. John Rippon, who published his edition in 1790.

This work, with all its defects, prepared amidst many interruptions, is affectionately commended to the Baptist denomination; and he would fain express a desire that every member of every Baptist church may possess an exposition of those principles, in an adherence to which and in their maintenance so much was suffered by **THE FOREFATHERS** of the denomination.

To the general reader, who has any regard to Christian principles, it is presumed the work will not be without its interest, and may meet with some acceptance. Such will see that, in the Confession of Faith of 1689, there is but little to condemn, and much to approve.

There are those who are opposed to all Creeds and Confessions of Faith, as *standards* of belief and practice of *human composition*. Let it be understood that by the publication of the Confession of Faith of 1689 it is not intended to convey the idea as to what *only* is to be believed and *only* to be practised, but as embodying, in a compressed form, those doctrines believed, and those guides for practice more particularly maintained, by that section of professing Christians from whom it emanated, with the desire that it may lead the serious reader and intelligent inquirer to the one only true standard, in its most comprehensive form—**THE HOLY SCRIPTURES**.

A passing allusion may be made to the history of the Baptists. The writers recognized by that denomination, as containing the fullest information, are **THOMAS CROSBY** and **JOSEPH IVIMEY**. **MR. BENJAMIN STINTON**, the pastor of the Baptist church in Goat-street, Horse-lie-down, London, had collected a large mass of material relating to Baptists; which was compiled, with additional matter, by one of his

deacons, Mr. Thomas Crosby, and published in four volumes—the first in 1738 and the last in 1740. In relation to Baptists, it embodies much that is interesting; but the work is rarely to be met with. Mr. D. NEALE had previously published his “History of the Puritans,” and gives a brief notice of the Baptists. Of the manner in which Mr. Neale had executed his task, Mr. Crosby thus writes,—“Now though many, even of the learned, and so late an author as Mr. Neale, from whom we might have looked for more Christian treatment, have made it their business to represent the Anabaptists, as they are pleased in contempt to style them, in odious colours, and to write many bitter things, even notorious falsehoods concerning them, nay, to fasten doctrines upon them, which they never approved; yet, as shall be shewn in the sequel of this history, no one sect of Christians in this kingdom have merited more the favour and good esteem of their governors and Christian brethren, by their peaceable carriage and behaviour towards them, than they have done. What sect of Christians have shewed the like contentedness under the deprivations which the legislature has seen needful to lay upon the Dissenters in general, than they? Who have been more content with the liberty allowed them by law than they?”*

In 1811, Mr. IVIMEY's first volume of the “History of the English Baptists” appeared; the three other volumes came out at succeeding intervals, and the work was completed in 1830. Mr. Ivimey has drawn largely upon Crosby's History; but has added up to the later date given much that is interesting in relation to the history of the Baptist churches; with also notices of several Baptist ministers of the more recent period, who were distinguished for their learning and usefulness. It has, however, been considered that Mr. Ivimey's history might have been better digested and arranged.

* Vol. i.—Crosby's Hist. of the English Baptists—“To the Reader.”

The hope is entertained that at no remote date, a popular History of the Baptists, with the advancement of their principles, in this country and on the continent of Europe, will be furnished. Mr. BENEDICT, in his History, published in 1848, has supplied that lack of information with regard to Baptists in the United States. The belief is entertained that an intelligent mind, well qualified for the work, is already directed to the subject. The historical sketch in the following pages *but barely touches* upon most of the various topics adverted.

It is the desire of the writer that this volume may be attainable, for extensive circulation, at the lowest possible rate; and should any profit result therefrom, it will be devoted to the fund for "Baptist Ministers' Widows, &c."

In concluding these prefatory remarks, it may be observed that the Confession of Faith of 1689, now brought somewhat prominently under notice, furnishes the theological views and Christian practice of Baptists for more than two hundred years, (it embodying the sentiments of the Confession of 1643,) without referring to the Waldensian Baptist Confession of Faith, given by the Protestants of Mirandole, more than three centuries ago.* A somewhat *modern* Baptist Confession of Faith, by ABRAHAM BOOTH, (1769,) may be read with advantage.†

From these three Confessions of Faith will be seen the extent to which Baptists may be charged with "heresy" and "erroneous sentiment."

The writer cannot repress the aspiration—May the world be filled with such heresy!

JOSEPH ADSHEAD.

Manchester, December, 1851.

* Appendix A.

† Appendix H.

THE PROGRESS OF SENTIMENT.

CONTROVERSY is not the design of the following Historical Sketch, nor is it intended to enlarge upon long gone by historical details of sufferings, in relation to a sect which has everywhere been spoken against. It might be easily shewn that imprisonment, banishment, and death, for several centuries, comprised the history of a large section of Christians, who were emphatically Baptists in sentiment, although not formed into what is now understood as distinct Baptist Churches.

The object proposed is, to present, in a somewhat concise form, the Progress of Sentiment;—to shew, in some degree, what Baptists have been, as to their adherence to those principles which, for several centuries, rendered them (it may be said) almost a distinct people,—respecting whom there has been so much misrepresentation, and with regard to whom (from want of accurate information) so much prejudice has existed, as to their true principles and practice; and which, to a considerable extent, prevail even in the present day.

With Baptists, both the mode of, and the subjects for, Christian Baptism are, upon Scriptural grounds, settled points; receiving, as they conceive they do, from the Divine Founder of the Christian system, His positive command for the observance of Baptism: an ordinance sanctioned by Jesus Christ himself submitting to it, and was practised by his apostles, when they “that *believed* were baptized, both men and women.”

All denominations of Christians profess to take the Scriptures as their rule in matters of faith and practice; and whilst upon fundamental points so many agree in their opinions, there are other points, which by some, professing Christianity, are not considered as so essential, and respecting which opposing views are entertained—particular historical reference may be made to the question of *Baptism*.

It was not long after the time of the Apostles that a diversity of opinion began to extend. Dr. Howell presents, in an interesting form, the advancement of *baptistical views* in the early ages of the Church. He observes, “There is satisfactory evidence that so soon as unscriptural customs began to prevail in the early churches, *secessions* from them took place, and that distinct societies were formed upon the model of the Church at Jerusalem.”

In the THIRD CENTURY the NOVATIONS withdrew from the Church of Rome, not on account of doctrine, but of discipline. These people raised communities on the New Testament model all over the Roman Empire; (a) they said to *all* who sought for fellowship, “If you wish

(a) Lardner—Jones.

to join any of our Churches, you can be admitted among us by *immersion*." (b)

In the FOURTH CENTURY the DONATISTS seceded from the Old Churches of Africa on account of corrupt practices. The superior abilities and virtues of Donatus gave great support to his party; (c) "they spread themselves throughout all the provinces of Africa;" (d) "they maintained that the Church ought to be made up of *just and holy men*." (e) "With this view they admitted none to fellowship without a *personal profession of faith and holiness*, and therein they baptized." (f) "They re-immersed all persons coming from *other communities*." (g)

THE FOURTH CENTURY. THE BAPTISTS IN THE EAST were called Euchites—Novatians—Manicheans—Donatists—Antemenites—Burgariens—Phrygians—Galatians—Philippopolitans and Armenians. This large body of *dissenters* were resident in the Eastern Empire from the fourth to the thirteenth century. They baptized *all* that joined their societies *on personal profession of their faith*; and if they had been baptized before, they re-immersed them.

THE SEVENTH CENTURY. THE PAULICIANS IN AMENIA: This body of Baptists became very numerous in the East. *One Hundred Thousand* of them were martyred by Theodora. "They confined their baptism and communion *to the faithful*." (h) "They rejected *Infant Baptism*." (i) "They propagated their sentiments in Italy and beyond the Alps." (j)

BAPTISTS IN BRITAIN. Christianity was professed generally in Britain at the time of Constantine. (k) The churches were independent of each other. (l) They did not baptize infants, (m) though the natives did. (n) They immersed *believers* in fountains, rivers, and the sea. (o) They held no communion with the hierarchy. (p)

THE EIGHTH CENTURY. THE PATERINES IN ITALY. This Christian people filled Italy. (q) They immersed *penitents*; and re-immersed all those who had been baptized in other communities. (r)

THE NINTH CENTURY. THE VAUDOIS. This people, under various denominational terms, filled Spain and the south of France. They amounted to thousands and tens of thousands in the neighbourhood of the Pyrenees. (s) The communities immersed all *upon a profession of faith*, and re-immersed those who joined them from other communities. (t)

(b) Robinson.—M. (c) Gibbons. (d) Mosheim—Jones. (e) Dupin. (f) Robinson. (g) Mosheim—Long—Claude—Lardner. (h) Gibbon—Milner. (i) Mosheim. (j) Gibbon. (k) Gildas B. (l) Bishop Burgess. (m) Encyclopedia Metropolitana. (n) Davis—Henry's Hist. (o) Bede's—Fox. (p) Hume—Milton. (q) Robinson. (r) Allix—Mazera—Dupin—Gibbon. (s) Robinson. (t) Robinson—Allix.

THE ELEVENTH CENTURY. THE ALBIGENSES. This Christian society was known in the south of France for ages. They admitted (that is, the immersed, see Mezeray) to the Lord's supper after fasting and prayer. (α)

It is most deeply interesting to trace the existence of evangelical truth in the early records of the history of the Christian Churches. Amongst the most distinguished for purity of doctrine and practice, **THE WALDENSES** stand forth pre-eminently as noble confessors of the truth. Let an examination be made of their character: Shobert supplies a beautiful portraiture of these early Christians:—

“A Christian community, whose origin is based in the obscurity of the early ages, WHOSE DOCTRINES APPEAR TO HAVE BEEN TRANSMITTED THEM FROM THE PRIMITIVE APOSTLES, and to have been preserved untainted from the successive corruptions engrafted on the mild precepts of the gospel by the Church of Rome—A COMMUNITY WHICH, CONSEQUENTLY, NEVER NEEDED REFORMATION—is a phenomenon that must excite peculiar interest in the mind of the philosopher, as well as the religious reader. Such a phenomenon is presented by the Vandois, or Waldenses—the very purity of whose doctrines has gained them a place in the calendar of Popish persecutions.”*

In the **TWELFTH CENTURY** it appears the Petro Brussians withdrew themselves (about 1100) from the communion of the Church of Rome, which was then very corrupt. **THEY DID RECKON INFANT BAPTISM AS ONE OF THE CORRUPTIONS OF THAT CHURCH, AND ACCORDINGLY RENOUNCED IT, AND PRACTICED ONLY ADULT BAPTISM.**†

That the doctrines maintained by the Waldenses had an extended diffusion, appears on the authority of Matthew Paris, who writes that the “Berengarian, or Waldensian, heresy had, about the year 1180, generally infected all France, Italy, and England.” Guitmond, a Popish writer of that time, also says, that “not only the weaker sort in the country villages, but the nobility and gentry in the chief towns and cities, were infected therewith; and, therefore, Lanfranc, Archbishop of Canterbury, who held this see both in the reigns of William the Conqueror and of his son William Rufus, wrote against them in the year 1087.” The archbishop adds, from Poplinius' History of France, that the Waldenses of Aquitain did, about the year 1100, during the reigns of Henry I. and Stephen, kings of England, “spread themselves and their doctrines all 'over Europe,” and mentions England in particular.‡

(u) Allix—Dupin.

* Shobert's *Persecutions of Popery*, vol. i., p. 216. † D. Wall's *History of Infant Baptism*.

‡ Danvers on *Baptism*, pp. 275, 278.

Archbishop Usher, from Thomas Walden, says, that "several Waldenses who came out of France were apprehended, and, by the king's command, were marked in the forehead with a key or hot iron;" which sect, says William of Newbury, in his History of England, "were called the Publicani, whose origin was from Gascoyne; and who, being as numerous as the sands of the sea, did sorely infest both France, Italy, Spain, and England."

Rapin, in relating the transactions of the councils of Henry II., gives the following account of these people, on the authority of the above-mentioned historian: "Henry ordered a council to meet at Oxford, in 1166, to examine the tenets of certain heretics, called Publicani. Very probably they were disciples of the Waldenses, who began then to appear. When they were asked, in the council, who they were? they answered they were Christians, and followers of the apostles. After that, being questioned upon the creed, their replies were very orthodox as to the trinity, and incarnation. But," adds Rapin, "if the historian is to be depended upon, they rejected baptism, the eucharist, marriage, and the communion of saints. They shewed a great deal of modesty and meekness in their whole behaviour. When threatened with death, in order to oblige them to renounce their tenets, they only said 'Blessed are they that suffer for righteousness' sake.'"^{*} They were, however, (on the testimony of Hume) "whipped, and were thrust out almost naked, in the midst of winter, and perished through cold and hunger, not one daring, or being willing, to give them the least relief. They seem to have been **THE FIRST** that suffered for heresy in England." Dr Vaughan,[†] in his life of Wyckliffe, gives a somewhat lengthened notice of these early sufferers for the truth. Referring to their doctrines, which they maintained before the council, he observes, "they had perhaps learned to discard the pernicious tenet of baptismal regeneration, or, it may be, withheld that ordinance entirely from infants."[‡]

Ivimey observes, "there is no difficulty in understanding what were their sentiments on these heretical points. When a **MONK** says they rejected the eucharist, it is to be understood that they rejected the absurd doctrine of transubstantiation; when he says that they rejected marriage, he means that they denied it to be a sacrament, and maintained it to be a civil institution; when he says that they rejected the communion of saints, nothing more is understood than that they refused to hold communion with the corrupt Church of Rome;

^{*} History of England, vol. i. p. 350. [†] Vaughan's Life of Wyckliffe, vol. i. p. 191.

[‡] Dr. Vaughan's "Life of John de Wyckliffe" is considered the most interesting that has been published, as containing a more full account of the life and writings of that early reformer than has been given by his previous biographers. A cheap edition of the work would be a boon to the reading public.

and when he says they rejected baptism, what are we to understand, but that they rejected the baptism of infants? These were the errors for which they were branded with a hot iron on their foreheads, by those who had the mark of the beast both in their foreheads and in their hands.”*

Somewhat out of chronological order, a further reference may be made to the persecuted Waldenses. Who that is acquainted with the history of the Christian Church but must have been deeply affected in marking the simplicity, the purity, and great sufferings of the Protestant Christians in the valleys of Piedmont. The description given of the Hebrew worthies is highly illustrative of the suffering Waldenses, for they “had the trial of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonments; they were stoned, they were sawn asunder, were slain with the edge of the sword, were destitute, tormented, afflicted.” They wandered about the valleys, and were hunted like partridges upon the mountains, for the sake of their religious principles. Perrin, in his *History of the Vandois*, furnishes one of the Confessions of Faith of the Waldenses. This Confession was written in 1544, on the occasion of a threatened persecution. “The parliament of Aix, the chief of the province, had, in 1540, decreed that the Waldenses inhabiting the town of Merindole should all of them promiscuously be destroyed—that their houses should be pulled down and levelled with the ground—all the trees cut down, and the country adjacent converted into a desert.”

To endeavour to appease the wrath of the French king, he was furnished with a copy of the Confession of Faith of the Waldensian Christians of Merindole, which is divided under the following heads:—†

OF GOD—OF CHRIST—OF THE HOLY SPIRIT—OF THE CHURCH—OF MINISTERS—OF KINGS, PRINCES, AND GOVERNORS—OF BAPTISM—OF THE LORDS’ SUPPER—OF MARRIAGE—OF GOOD WORKS—OF FALSE TEACHERS—OF THE SCRIPTURES.‡

The enunciation of these doctrines could not, however, excite his most Christian Catholic Majesty’s clemency. The sentence which was uttered in 1540 was sent forth for execution in 1544. The petitioners and the Protestants of Merindole were given up to the butcheries of an infuriated popish soldiery, by whom the most atrocious crimes were perpetrated. Shobert thus graphically describes the murderous work of destruction and extirpation which took place:—“Women, children, and aged people sought to save themselves by flight from the general massacre; houses, barns, and orchards were all consigned

* Ivikey’s *History of the Baptists*, vol. i. p. 56.

† Perrin’s *Historie des Vandois*. ‡ Appendix A. The Confession is given at length.

to the flames ; not one of the inhabitants was spared ; almost all those who had fled were taken, and reserved for the dreadful punishment of the galleys. Not a vestige was left of the flourishing village of Merindole !”

It is not intended to go into a lengthened detail of such soul-harrowing persecutions, although there is some temptation to do so, in reference to the devoted and suffering inhabitants of the valleys of Piedmont. Upon the subject of BAPTISM it may be noticed that, from the Confession of Faith, it is clear that “**FAITH AND CHANGE OF LIFE**” MUST PRECEDE BAPTISM, AS INITIATORY TO BEING RECEIVED INTO THE HOLY CONGREGATION OF GOD’S PEOPLE.”

Various authorities maintain that THE WALDENSES were all Anti-pædobaptists.* The Picards, Paternes, Beghards, or Lollards, and Waldenses, were all one and the same people.†

Jones, in presenting an epitome of the practice of the Waldenses, observes, “they brought up their children in the nurture and admonition of the Lord ; BUT THEY NEITHER SPRINKLED NOR IMMERSUED THEM under the notion of administering Christian baptism ;” they were, in a word, so many distinct churches of Anti-pædobaptists.‡

All those who became eminent for the reformation of corruptions in the church, as Novation, Donatus, Constantius, Gundulph, Berenger, Peter de Brugs, Henry of Toulouse, Arnold, Waldo, and Lollard, advocated and practised the immersion of believers ; consequently they are all termed ANABAPTISTS by their contemporary opponents.§

Their united efforts were so blessed that vast multitudes were converted, and their success “threatened the papacy with a fatal overthrow.”||

THE FOURTEENTH CENTURY is for ever memorable as being the period when light began to dawn upon this land. Wyckliffe, the morning star of the Reformation, emerged from papal darkness. It was an important era for the Christian churches. The doctrines of the Waldenses and Albigenes had taken fast root in France, Italy,

* Orchard’s History.—Dupin. † Hallam’s Middle Ages.—Sladen’s Reformation.

‡ An attempt has been made to shew their “affinity” to the present Episcopal Church, by the Rev. T. Gilby, in his narrative of an excursion to the mountains of Piedmont, in the year 1823. Mr. Jones, in his “History of the Christian Church,” (1 vol. xxiv. to 15) after giving at some length the peculiar doctrines and practices of the inhabitants of the valleys, thus concludes :—

“Enough has surely been said to shew that *the present race of Protestants in Piedmont* bear little or no affinity to the ancient Waldenses, either in their doctrinal sentiments, their discipline and external order, or their religious practices ; and it is an act of justice to the memory of that excellent people to rescue them from this unnatural alliance.”

§ History of Foreign Baptists. | Mosheim.

Spain, and England. The Lollards, with Wyckliffe and his followers, were drinking deeply from the same fountain of truth. Doctrines, identical with those which had been maintained amongst the inhabitants of the valleys of the south of France, found an extensive reception in this country, to the great dismay of the pope, his cardinals, and priesthood. What were the sentiments of contemporaneous writers upon the subject? Knighton, the historian, who appears to have been the inveterate enemy of Wyckliffe, writes, that "his doctrines spread very wonderfully through the land;" he says, "Such was the success of his teaching, preaching, and writings, that more than half the people of England became his followers, and embraced his doctrines." Their character is thus given by Reinhar, a popish writer:—"The disciples of Wyckliffe are men of a serious, modest deportment, avoiding all ostentation in dress, mixing little with the busy world, and complaining of the debauchery of mankind. They maintain themselves wholly by their own labour, and despise wealth, being fully content with bare necessities. They are chaste and temperate; are never seen in taverns, or amused with the trifling gaities of life; yet you find them almost always employed either in learning or teaching. They are concise and devout in their prayers, blaming an unanimated prolixity. They never swear; speak little; and, in their public preaching, lay the principal stress on charity."

That the sentiments of Wyckliffe and his followers WERE OPPOSED TO INFANT BAPTISM may be ascertained from several sources of information. It is well known that after the death of the pious Queen Anne, wife of Richard II., and sister of Wenceslaus, king of Bohemia, the books of Wyckliffe were carried into Bohemia by her attendants; as they also were, about the same time, by Jerom of Prague, and other persons, in consequence whereof his sentiments spread in that country, where lived the celebrated John Huss, who, together with Jerom of Prague, fell a martyr to the fury of the papists of Constance, about a hundred years before the time of Luther. A letter describing the sentiments of the Hussites, written from Bohemia to Erasmus, dated Oct. 10th, 1519, states as follows:—"They renounce all the rites and ceremonies of our church; they ridicule our doctrine and practices in both sacraments; they deny orders (the hierarchy), and elect officers from among the laity; they receive no other rule than the Bible; THEY ADMIT NONE INTO THEIR COMMUNION TILL THEY BE DIPPED IN WATER OR BAPTIZED; and they reckon one another, without distinction of rank, to be called brothers and sisters."* "If this," observes Ivimey, "was the case with respect to the followers of Wyckliffe in Bohemia,

* Colmesin's Collection of Letters to Men of note.

what should hinder us from believing that the followers of Wyckliffe in England held similar sentiments respecting the discipline of the church of Christ, and that they also maintained that none ought to be admitted into their communion until they be dipped in water or baptized?"

That this was the case, appears from the laws made against them in the reign of Henry IV., for among the articles by which the inquisitors were to examine, one was, "WHETHER AN INFANT DYING UNBAPTIZED COULD BE SAVED?" This the Lollards CONSTANTLY ASSERTED, in opposition to the Church of Rome, which decreed that NO INFANT COULD BE SAVED WITHOUT IT.

It was during the usurpation of Henry IV., in the year 1400, that the clergy obtained from him a law for the burning of heretics, which they were not long in putting into execution. The first victim to this sanguinary edict, and who had the honour of leading this bloody way, was William Sawtree, said to "have held," observes Neal, "the principles of the Baptists;" he was burnt in London, in the year 1400, and thus it would appear that he was the first martyr of the English nation.

It is learned from Walsingham, "that one Sir Lewis Clifford, who had been a friend of Wyckliffe, did discover to the Archbishop of Canterbury that the Lollards would not baptize their new-born children.* Fox says that it was upon these charges that, in the space of four years, one hundred and twenty Lollards, men and women, were apprehended, and suffered greatly.

Walsingham also states, "It was in the year 1381, that that damnable heretic, John Wyckliffe, reassumed the cursed opinions of Berengarius," of which it was certain that denying Infant Baptism was one. He again says "THAT HIS FOLLOWERS DID DENY BAPTISM TO INFANTS, because they concluded them, as they were the children of believers, to be holy, and not to stand in need of Baptism to take away original sin." Thomas Walden calls Wyckliffe "one of the seven heads that came out of the bottomless pit FOR DENYING INFANT BAPTISM, that heresie of the Lollards of whom HE WAS SO GREAT A RINGLEADER."†

Ivimey thus remarks upon the sentiments of Wyckliffe:‡ "a denial that Baptism had virtue in itself to procure the salvation of the infant, and that the want of it would insure damnation, was rudely shaking the foundation on which Infant Baptism was then built." He is accused, however, of going still farther, and of asserting "that none

* *Danver's Treatise of Baptism*, p. 2, 303.

† *Danver's Treatise of Baptism*, p. 2, 287.

‡ It took several years to raise a few hundred pounds, for the erection, at Lutterworth Church, of a monumental memorial to John Wyckliffe, and which was finally mainly promoted by the Rev. J. Gurney, formerly Curate of Lutterworth, and son of the late Baron Gurney (who was for many years in communion with the

were members of the church invisible, and that none had a right to church membership, WHO DID NOT MAKE A PUBLIC PROFESSION, AND PROFESS OBEDIENCE TO CHRIST. It is unnecessary to add, that INFANTS, BEING UNABLE to make this public profession, could not be considered by him as members of the visible church, or as professing a right to participate in any of its ordinances."

With regard to the existence of Baptistical sentiments, the fact is beyond dispute, that the principles of Anti-pædobaptists were prevalent during the whole of the FIFTEENTH CENTURY, though we are

Baptist Church, at Maze's Pond, Southwark,) and nephew to W. B. Gurney, Esq., of Denmark Hill, London, the much esteemed Treasurer of the Baptist Missionary Society.

The following inscription, from the monument at Lutterworth, furnishes an estimate of Wyckliffe's character :—

SACRED TO THE MEMORY OF
JOHN WICLIF,

THE EARLIEST CHAMPION OF ECCLESIASTICAL REFORMATION IN ENGLAND.

HE WAS BORN IN YORKSHIRE, IN THE YEAR 1321;

IN THE YEAR 1375 HE WAS PRESENTED TO THE RECTORY OF LUTTERWORTH,
WHERE HE DIED ON THE 31ST DECEMBER, 1384.

AT OXFORD HE ACQUIRED NOT ONLY THE RENOWN OF A CONSUMMATE SCHOOLMAN,
BUT THE FAR MORE GLORIOUS TITLE OF THE EVANGELICAL DOCTOR.

HIS WHOLE LIFE WAS ONE IMPETUOUS STRUGGLE AGAINST THE CORRUPTIONS AND
ENCROACHMENTS OF THE PAPAL COURT,

AND THE IMPOSTURES OF ITS DEVOTED AUXILIARIES, THE MENDICANT FRATERNITY
HIS LABOURS IN THE CAUSE OF SCRIPTURAL TRUTH WERE CROWNED

WITH ONE IMMORTAL ACHIEVEMENT,

HIS TRANSLATION OF THE BIBLE INTO THE ENGLISH TONGUE;

THIS NIGHTY WORK DREW ON HIM INDEED THE BITTER HATRED OF ALL WHO WERE
MAKING MERCHANDISE OF THE POPULAR CREDULITY AND IGNORANCE,
BUT HE FOUND AN ABUNDANT REWARD IN THE BLESSINGS OF HIS COUNTRYMEN

OF EVERY RANK AND AGE,

TO WHOM HE UNFOLDED THE WORDS OF ETERNAL LIFE.

HIS MORTAL REMAINS WERE INTERRED NEAR THIS SPOT,

BUT THEY WERE NOT ALLOWED TO REST IN PEACE:

AFTER THE LAPSE OF MANY YEARS, THEY WERE DRAGGED FROM THE GRAVE
AND CONSIGNED TO THE FLAMES,

AND HIS ASHES WERE CAST INTO THE WATERS OF THE ADJOINING STREAM.

The following will present an historical parallel. Walsingham, a great Catholic authority, writes a *popish* eulogy upon the character of England's early Reformer :—

"The Devil's Instrument,—Churches' Enemy,—People's Confusion,—Heretics' Idol.—Hypocrites' Mirror.—Schism's Broacher,—Hatred's Sore,—Lies' Forger—Flatterers' Sink,—who, at his death, despaired like Cain, and, stricken by the horrible judgments of God, breathed forth his wicked soul to the dark mansions of the black devil."

THE SAME FEELINGS which dictated such sentiments in the FOURTEENTH century, would dictate them in the NINETEENTH century; written, as they were, under the influence of an UNCHANGING AND UNCHANGEABLE RELIGION.

May a Gracious Providence preserve our country from such a religion !

unable, says Neal, to trace them, as embodied in the formation of distinct churches under that denomination.

A testimony or two more, from writers whose opinions must have weight, as to the doctrines and practices of the Waldenses. The learned Limborch, comparing them with the Christians of his own time, says : " To speak candidly what I think of all the modern sects of Christians, the Dutch Baptists most resemble both the Albigenses and the Waldenses."* Dr. Mosheim reiterates the same sentiments:—" Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists."†

Dr. Hurd, in the History of all Religions, says,—“ It is pretty clear from the writings of many learned men, that Dr. John Wyckliffe, the first English reformer, either considered Infant Baptism unlawful, or, at least, not necessary.” The author of a History of Religion, published in London in 1764 (in 4 vols. octavo,) says,—“ It is clear, from MANY AUTHORS, that Wyckliffe REJECTED INFANT BAPTISM, AND THAT IN THIS DOCTRINE HIS FOLLOWERS AGREED WITH THE MODERN BAPTISTS.”

The reign of Henry VIII. is referred to as the period when the Reformation was promoted; comment is not offered as to the causes or motives which led to its advancement;‡ the facts are recorded in history. This monarch was a bitter persecutor of those who maintained views

* Limborch's History of the Inquisition, vol. 1, chap. viii.

† An interesting volume has issued from the Hansard Knolly's Society, entitled, " A Martyrology of the Church of Christ, commonly called Baptists, during the era of the Reformation;" translated from the Dutch, and edited by Mr. E. B. Underhill. In the introduction it is remarked:—

" The following pages will discover the true character of those reproached, despised, hated, and persecuted people. The deep interest of the various narratives lies in the proof they exhibit, that, although branded by Rome as heretics, and by Protestants as rebels, the Anabaptists possessed a lively, glowing piety; an ardent attachment to the doctrines of the gospel; a firm and abiding trust in God; and a simple reliance on the Christ crucified. The affecting story of their sufferings, conflicts, and death, brings these Baptists before us in all the simplicity of truth. The inward spring of their action is laid bare, and its power displayed, in circumstances that test to the uttermost the honesty and purity of purpose of the men who are encompassed by them. They fought the good fight of faith, and grasped with a firm hand everlasting LIFE; not counting their own lives dear unto them."

‡ " A note upon one of the means employed for its advancement by the tyrannical Henry, will show his summary mode of proceeding. He had, from Pope Leo X. received the title of " Defender of the Faith." It will be seen how his title and his acts harmonized.

Henry VIII. having suppressed, or, it may be said, confiscated 376 of the *lesser* monasteries, their estates, lands, &c., he would have the sanction of parliament for the possession and control of the ecclesiastical property. In 1536 a bill was brought

other than those of the established religion. Anabaptists were the objects of his especial dislike and displeasure. In what is termed King Henry's Creed, issued in 1536, Baptism is thus referred to (from which the agreement of that creed with Papistical views will be most apparent):—

"ITEM, that infants must needs be christened, because they be born in original sin, which sin must needs be remitted, which cannot be done but by the Sacrament of Baptism, whereby they receive the Holy Ghost; which exerciseth his grace and efficacy in them, and cleanseth and purifieth them from sin by his most secret virtue and operations."

"ITEM, that children or men once baptized, cannot, nor ought to be, baptized again."

"ITEM, that they ought to refute, and take all the Anabaptists' opinions contrary to the premises, and every other man's opinions in this behalf, for detestable heresies, and to be utterly condemned;"—further, the second articles run thus: "That Baptism was a sacrament, instituted by Christ; that it was necessary to salvation, and that infants were to be baptized for the pardon of original sin."

It is needless to dwell upon the extent of reformation from Popery, upon this subject, by the Protestant Henry; the reader will have no difficulty in observing the kindred affinities. It is evident that it was a high crime to be a Baptist in sentiment.

Such was the hostility of Henry against the Baptists, that in 1537 a proclamation was issued against heresies and heretics. It recites: "That of late many strangers, born out of this land, are arrived and come in this realm, which, albeit they were baptised in their infancy, or childhood, according to the universal church of Christ, yet, notwith-

in by which "their houses of religion, their churches, lands, and all other goods, were to be given to the king, his heirs, and successors, with *all other houses*, which a year before the making of the act had been dissolved and suppressed."*

The act did not pass through the legislature hastily enough for Henry. It is said by a Protestant historian, "The bill stuck so long in the lower house, and could get no passage, when the king commanded the Commons to attend him in the forenoon, in his gallery, *where he let them wait until the afternoon*, and then, coming out of his chamber, walking a time or two amongst them, and *looking angrily at them*, first on one side, and then on the other, at last, "I hear," saith he, "that my bill will not pass; but *I will have it pass*, OR I WILL HAVE SOME OF YOUR HEADS; and without any more rhetoric he returned to his chamber.†

It was well known that with Henry it was "a word and a blow." The axe and the block were not agreeable prospects. The tardy and hesitating "Commons" were obedient. The act passed, and Henry obtained all that he desired.

Not long after, a further advance was made in the work of "Reformation," by Henry taking possession of the *larger monasteries*.

* Parliamentary History. Drake and others. 3 vol. p. 117.

† Spotman's History of Sacrilege.

standing, in contempt of the holy sacrament of Baptism, so given or received, they have, of their own presumption, lately re-baptized themselves.”*

It is evident, that notwithstanding Baptists were thus denounced by the royal proclamation, there were many who “were baptized upon a profession of their faith,” and were consequently opposed to Infant Baptism.

The religious zeal of King Henry would, however, allow the Baptists no rest—either their conformity to a belief of the doctrines upon baptism as by law established, or their extirpation was determined upon; and, in the next year, 1538, “a commission was sent to Cranmer, Wakeley, Sampson, and others, to inquire after Anabaptists; to proceed against them; to restore the penitents; to burn their books; and to deliver the obstinate to the secular arm.” But Burnett says, “I have not seen what proceedings there were upon this.† It evinced, however, the persecuting spirit of the times, and drove many from the country.” Brandt, in his History of the Reformation, declares THAT BAPTISTS WERE OBLIGED TO LEAVE THE COUNTRY; he says, “in the year 1539 there were put to death, at Delf, one-and-thirty ANABAPTISTS that fled from England; the men were beheaded, and the women drowned.” In the same year, according to Fox, his Protestant Majesty put forth a proclamation, wherein he condemned all the books of ANABAPTISTS. It runs thus—“That those who are in any errors, as Sacramentarians, Anabaptists, or any others that *sell* books, shall be declared immediately to the king's majesty, or one of his privy council, to the intent, to have them punished without favour, **EVEN WITH THE EXTREMITY OF THE LAW.**”‡

In December of that year, the religious zeal of the king against that sect was further manifested by his sending a letter to the justices in England; in which, after many other things, they are commanded to take care that all the injunctions, laws, and proclamations against Sacramentarians and ANABAPTISTS, BE DULY EXECUTED. In the act of grace, passed the same year, “Anabaptists” were excluded from its benefits!

Bishop Latimer, in a sermon preached before king Edward VI., alluding to the events of the reign of Henry VIII., says—“The Anabaptists that were burnt here in divers parts of England, as I heard of credible men (I saw them not myself) went to their death even intrepid, as ye will say, without any fear in the world, cheerfully.

* History of Religion, vol. 2, p. 469.

† Burnett's History of the Reformation, vol. 8, page 159.

‡ Martyrology, vol. 2, p. 440.

Also, I should have told you here of a certain sect of heretics, that speak against this order and doctrine (the king's supremacy); they will have no magistrates, no judges on earth. Then I have to tell you what I heard of late, by the relation of a credible person and worshipful man of a town of this realm of England, that hath above five hundred heretics of this erroneous opinion in it, as he said."*

Ivimey observes upon the foregoing, "I cannot but think that these Anabaptists were Wyckliffites; and when it is considered how zealous this good bishop was in supporting the supremacy of the king, as the head of the church, is there not reason to suspect that they were accused of objecting to magistrates and judges, merely because they asserted what all dissenters now assert? That the civil magistrates ought not to interfere in matters of conscience; and that while it is our duty to 'render unto Cæsar the things that are Cæsar's,' it is equally our duty to give 'unto God the things that are God's.'"

It was in this reign that the demon of persecution drove from his native land the distinguished Tyndale. He claims here a special notice.

William Tyndale was born in 1500, and received his education at both the Universities of Oxford and Cambridge; and, bearing an excellent character for morals and diligence, he was admitted a canon of Wolsey's new college, at Christ Church, from which, however, upon his opinions becoming known, he was ejected. Being obnoxious to the ecclesiastics he retired to London, where he accepted a retreat, and there employed himself in preparing an English version of the New Testament. Driven from his native country, Tyndale, with Roye, a friar, and John Fry, completed his work at Antwerp, which was printed in that city in 1526. The first edition was bought up by Sir Thomas Moore and Bishop Tonstill; undesignedly they were most excellent friends for the promotion of A SECOND EDITION, as they provided the resources for a republication in 1530. This edition contained some reflections on the English bishops and clergy, and they commanded that it should be purchased and burnt.

In 1532, Tyndale and his associates translated and printed **THE WHOLE BIBLE**, doubtless, by the means supplied by their most inveterate enemies.

At the time that Tyndale was preparing a second edition of his translation of the Scriptures, the reforming Henry VIII. sent his emissary to betray him to the Emperor's procurator. He was brought to trial upon the Emperor's decree; was tried, and condemned

* Crosby, vol. 1, p. 4

to the stake; at which he was first strangled, and then burnt. His last prayer was for his persecuting prince, "Lord open the king of England's eyes!" Thus was the useful and precious life of this devoted man cut short at Augsburg, in 1536.

The sentiments of William Tyndale, as to the subject of Baptism, and the manner of its administration may be gathered from one of his works

"The wasshyng wythout the word helpeth not; but thorow the word it purifyeth and clenseth us, as thou readeest, Eph. 5. How Christ clenseth the congregation in the founteine of water thorow the word; the word is the promise which God hath made. Now as a preacher, in preaching the word of God saveth the hearers that beleve so doeth the wasshinge in that it preacheth and representeth to us the promise that God hath made unto us in Christe, THE WASSHYNG PREACHETH UNTO US THAT WE BE CLENSED WITH CHRISTE'S BLOUDE SHEDYNGE WHICH WAS AN OFFERING AND A SATISFACTION FOR THE SYNNE OF AL THAT REPENT AND BELEVE, CONSENTYNGE AND SUBMYTTYNGE THEMSELVES UNTO THE WYL OF GOD. THE PLUNGYNGE INTO THE WATER sygnifyeth that we die and are buried with Chryst as cocerning ye old life of synne which is Ada. And THE PULLING OUT AGAYN, sygnifyeth that we ryse again with Christe IN A NEW LYFE FUL OF THE HOLYE GOOSTE WHICH SHAL TEACH US, AND GYDE US, AND WORK THE WYLL OF GOD IN US; AS THOU SEEST, ROM. 6."* Sentiments, it will be seen, which are thoroughly Baptistical.

Ivimey thus comments upon the foregoing views. "Whether Tyndale baptized persons on a profession of faith or not, it is certain that his sentiments would naturally lead him to the practice; as what is said of the subject of this ordinance in this quotation, can in no sense apply to infants; who cannot be said to "repent and believe, consenting and submitting themselves unto the will of God." As it relates to the manner in which Baptism was at that time administered, his statement is so plain that it requires no further remark.

Sufficient is recorded to shew the feelings which were displayed against those avowing Baptistical sentiments in the reign of Henry VIII. He died after a despotic rule of upwards of 37 years, January 25, 1547.

That excellent prince, Edward VI., succeeded his father Henry VIII. At this period, "the majority of the bishops and inferior clergy were on the side of popery, but THE GOVERNMENT was in the hands of the

* The obedience of all degrees, proved by God's worde. Imprinted by Wylliam Copland, at London, 1561.

chief reformers. Those who entertained Baptist sentiments cherished the hope that, under the youthful and pious Edward, persecution would have ceased. It is found, however, that the ecclesiastical rulers, although the cruelties of the late reign were relaxed, determined to endeavour to enforce uniformity of belief and practice, and conformity to the religion as by law THEN established. The hostility against anabaptists was revived, for in 1549, two years after Edward VI. came to the throne, anabaptists were to be hunted out. "A commission was given to the archbishop of Canterbury, the bishops of Ely, Worcester, Chichester, Lincoln, and Rochester, Sir William Petrie, Sir Thomas Smith, Dr. May, and some others, any three being a quorum, TO EXAMINE AND SEARCH AFTER ALL ANABAPTIST HERETICS, and contemners of the common prayer."

They were to endeavour to reclaim them, and after penance, to give them absolution; but, if they continued obstinate, they were to be excommunicated, imprisoned, and delivered over to the secular arm. This was little better than a protestant inquisition.*

That anabaptists continued to be specially obnoxious in this reign, is manifest from Burnett's reference to the subject. In the end of Dec., 1550, after many cavils in the parliament, an act was passed for the king's general pardon, from the benefits of which the anabaptists were excluded. Last of all (says he) came the king's general pardon, out of which, those in the Tower and other prisons on account of the state, as also all ANABAPTISTS, were excluded. "This is a plain intimation," observes Ivimey, "that the Baptists were so numerous as to claim the attention of government; and so obnoxious as to be placed on a level with those who were imprisoned as enemies of the state."

The (may it be termed) pious zeal of Ridley, the new inducted bishop of London, was the same year displayed, for among the questions put to clergy in his diocese was the following: "Whether any anabaptists or others used private conventicles, with different opinicns and forms from those established?"

Crosby makes an interesting reference to the spirit exhibited in this reign. "Under the governing power of THE REFORMERS, no liberty was granted to the conscience of diffidents,—no discussion of points in which they themselves (the Reformers) had not doubts, were permitted; such as held sentiments different from their model, and pursued their inquiries further without consideration of their numbers, or their character, so far from being allowed to propose their opinion, or to hold separate assemblies for religious worship agreeable to their own views, were stigmatized as heretics, and pursued unto death.

* Ivimey, vol. 1, p. 88.

Not only were the anabaptists excepted from the king's general pardon, in 1550, but those of this profession were also burnt in divers towns in the kingdom, and met their death with singular intrepidity and cheerfulness."^{*}

The life of this youthful prince was cut short by consumption, or it has been stated by poison. He died July 6, 1553.

The princess who ascended the throne on the death of Edward is emphatically known in history as "The bloody Mary." The records of her reign might be written in blood. "It was no better than one continued scene of calamity." Neal observes, "The reign of Mary is THE GENUINE PICTURE OF POPERY, and should be remembered by all true Protestants with abhorrence, the principles of that religion being such as no man can receive till he has abjured his senses, renounced his understanding and reason, and, first of all, the tender compassions of human nature."[†]

Persecution soon commenced in this reign,—ready and willing instruments for this work were soon found; Bonner and Gardiner, released from the Tower, entered upon their vocation. The present relation has to do with those who held baptistical sentiments; it would therefore be irrelevant to dwell upon the general religious devastation which took place during the reign of Mary.[‡] Such was its extent, that the following number of persons suffered death for conscience sake, during the years enumerated:—in 1555, seventy-one; 1556, eighty-nine; 1557, eighty-eight; 1558, forty; total, 288; besides those that died of famine, in various prisons.[§]

In the general persecution which took place (as those who entertained Baptist opinions were numerous,) it cannot be denied but that they shared alike in the sufferings and martyrdoms of this reign. Brandt refers to "the low country exiles," who had in the reign of Edward VI. congregated in London (who, upon his death, were scattered by Queen Mary,) and after a dreadful journey, in which they suffered much from the Lutherans, formed at Wismar, two distinct communities of Anabaptists.|| The fiery persecutions, it would appear, inspired the Baptists with additional fortitude, in avowing their attachment to their proscribed tenets, for in 1537 many were imprisoned, being charged with holding the following opinions:

^{*} Crosby's History, vol. 1. p. 62. [†] Neal's Puritans, vol. 1, p. 71.

[‡] See General History. [§] Hughes' Memorial, vol. 3, p. 291 appendix.

|| History of the Reformation; vol. 1, Book 4.

1.—That Infant Baptism is Anti-Christian;

2.—That it is commanded by the Pope;

3.—That Christ commanded teaching to go before Baptism;

Sentiments which the Baptists still profess, and which they conceive have never been disproved. The persecuting spirit shewn in this reign was manifested against four women, whose crime was the REFUSING to have their children dipped in the font of St. Peter's Church, at Ipswich.*

This reign of religious terror terminated December 2, 1558.

Upon the death of the popish Mary, the protestant Elizabeth ascended the throne, a princess who is considered as the stern and uncompromising promoter of the Reformation. What was the progress of Baptistical sentiments during her reign? It may at once be stated that those holding such views found no favour with the Queen Elizabeth, who being determined to enforce uniformity of faith and worship amongst all her subjects, the Baptists, that incorrigible and obstinate sect, were called to no small share of suffering at this period. The recital of an example or two will evince the severities to which the Baptists were subjected. "In 1578, on Easter-day, was discovered a congregation of Dutch Anabaptists, without Aldgate, in London, whereof seven-and-twenty were taken and imprisoned, and four, bearing faggots at Paul's Cross, solemnly recanted their dangerous opinions. Next month, one Dutchman, and ten more were condemned; of whom one woman was persuaded to renounce her error; eight WERE BANISHED the land, and two men were so obstinate, that command was issued out FOR THEIR BURNING in Smithfield."†

The arbitrary and intolerent spirit prevailing in this reign, is further shown from an extract of the ABJURATION OATH, taken by those who recanted:—"I confess that the whole doctrine established and published in the Church of England, and also that which is received in the Dutch (Episcopal) Church in London, is found true, and according to God's word, whereunto, in all things, I subscribe myself, and will most gladly be a member of the said Dutch Church, from henceforth utterly abandoning and forsaking all and every Anabaptistical error."‡ Comment upon the tenor and spirit of such a document is needless.

* Fox, vol. 3, p. 791.

† Miller's Church History, century 10, p. 164.

‡ Crosby's History, vol. 1, p. 68.

In 1589, a treatise appeared, written by Dr. Some, in which the Baptists were charged with holding sentiments which, Crosby says, when stripped of the dress that he has put upon them, are as follows:—

That the ministers of the gospel ought to be maintained by the voluntary contributions of the people;

That the civil power has no right to make and impose ecclesiastical laws.

That the High Commission Court was an unchristian usurpation.

That those who are qualified to teach ought not to be hindered by the civil power.

That though the Lord's Prayer be a rule and a foundation of prayer, yet it is not to be used as a form, and that no form ought to be imposed in the church.

That the Baptism administered by the Church of Rome is invalid.

That a true constitution and discipline are essential to a true church.*

On Anabaptists' opinion of baptizing believers only the Doctor touches but lightly. "The Baptists of the present day," observes Ivimey, "have no reason to be ashamed of these sentiments of their predecessors, who, at a time when the principles of dissent were so imperfectly understood, had such clear ideas on the subject, and sealed the truth with their blood."

Such were the HETERODOX principles maintained by Anabaptists nearly three hundred years ago, according to the testimony of Doctor Some. The learned Doctor also wrote, that "There were several Anabaptistical conventicles in London and other places;" from which it may be inferred that Baptists had, at this early period, formed distinct churches of persons of their own sentiments, both in London and in different parts of the country.

Doctor Some also adds, "Some persons of these (Baptists) sentiments had been bred in our universities," that is, they had rejected infant Baptism. Ivimey expresses obligation to the Doctor for tracing the history of Baptist churches in England since the Reformation, to a period almost as early as that of the Presbyterian churches, the first of which in England was formed at Wandsworth, in the year 1572.†

That the denial of Infant Baptism was a crime, by which Baptists were considered unfit to reside in a Christian country, will appear from the proclamation of the Queen, commanding "all ANABAPTISTS and other hereties to leave the kingdom; whether they were natives or foreigners, under the penalty of imprisonment and loss of goods."

* Crosby, vol. 1, p. 77.

† Ivimey, vol. 1, p. 107.

Under the influence of such an edict, Baptists were obliged either to conceal their sentiments, or to leave their homes, and fly to other countries, where they might be permitted to worship God according to the dictates of conscience.

Enough has been stated to shew the spirit of these times, from the earliest to the latest period of the reign of Elizabeth. Those who professed baptistical sentiments were the objects of the Royal hate, and the subjects of ecclesiastical penal inflictions.

Queen Elizabeth closed her reign March 24, 1602. Neal says, "As to her religion, she affected a middle way between popery and puritanism, though she was more inclined to the former. She understood not the rights of conscience in matters of religion, and is therefore justly chargeable with persecuting principles. More sanguinary laws were made in her reign than any of her predecessors; her hands were stained with blood of papists and puritans; the former were executed for denying her supremacy, and the latter for sedition or nonconformity."

James the First succeeded Elizabeth, whose sanguinary laws and persecuting spirit had driven from the country so many who preferred banishment to conformity, and the testimony of a good conscience before worldly ease. Pursuing the course proposed, of tracing, in some degree, the progress of sentiment, Mr. Smyth, who left this country for Holland, may receive an early notice. He had been a beneficed minister in the Church of England, at Gainsborough; before his secession, he had spent some months in studying the controversy, and held a disputation with several divines, on conformity with the ceremonies of the Church of England, and on the use of a prescribed form of prayer. In Lincolnshire, Yorkshire, and Nottinghamshire, the principles of the separation made an extraordinary impression; Mr. Smyth, with Mr. Robinson, and Mr. Clifton, the pastor of another church, being harassed by the High Commission Court, removed with their followers to Holland. Mr. Smyth (who had become a Brownist) and his followers settled in Amsterdam, in 1608. He was led to RENOUNCE INFANT SPRINKLING, and came to the conclusion that immersion was the true and proper manner of Baptism; and that it should be administered only to those who are capable OF PROFESSING FAITH IN CHRIST.*

In the year 1608, it seems Enoch Clapham wrote a small piece, entitled, "Errors on the right hand," against the several sects of protestants in those times. He distinguished the Anabaptists from

* Ivimey, vol. 1, p. 116.

Puritans and Brownists on the one hand, and from the Arians and Socinians on the other; and makes all these zealous opposers of each other. The Anabaptists, according to his account, held that repentance and faith must PRECEDE Baptism; that the Baptism of the Church of England, and of the Puritans, was invalid; and that the true Baptism was amongst them (the Baptists.) He further says, that they complained of the term Anabaptist, as a name OF REPROACH cast upon them.

The piece of Enoch Clapham is in the form of dialogue.

When the Anabaptist is asked, What religion he is of? he is made to answer,—

OF THE TRUE RELIGION COMMONLY TERMED ANABAPTISM, FROM OUR BAPTIZING.

When he is asked concerning the church or congregation he was joined to in Holland, he answers,—

THERE BE CERTAIN ENGLISH PEOPLE OF US THAT CAME OUT FROM THE BROWNISTS.

When the Arian says,—I am of the mind that there is no true Baptism on earth; the Anabaptist replies,—

I PRAY THEE, SON, SAY NOT SO. THE CONGREGATION I AM OF CAN AND DOTH ADMINISTER TRUE BAPTISM.

When an inquirer after truth offers, upon the Anabaptist proving what he says, to leave his old religion,—

YOU MAY SAY, IF GOD WILL GIVE THEE GRACE TO LEAVE SODOM AND EGYPT, SPIRITUALLY SO CALLED.

When the same person offers to join with them, and firmly betake himself to their faith, the Anabaptist replies :—

THE DEW OF HEAVEN COME UPON YOU; TO-MORROW, I WILL BRING YOU INTO OUR SACRED CONGREGATION, THAT YOU MAY COME TO BE INFORMED IN THE FAITH; AND AFTER THAT TO BE PURELY BAPTIZED

The preceding views were NOT written by a Baptist; he, however, assures his readers that the characters which he gives of each sect “were not without sundry years’ experience of them all.”

In 1611, a confession of faith appeared, written, it has been stated, by Mr. Smyth, (it has also been attributed to Mr. Helwis,)* entitled,

* There appears to be some doubt whether Mr. Smyth or Mr. Helwis wrote the Confession of Faith of 1611. Mr. Underhill observes, “Mr. Helwis, the successor of Mr. Smyth, was probably the author of the Confession of Faith of 1611, to silence, if possible, the calumnies widely circulated against the opinions and practices of his people. He refers to it in a work dated the same year, entitled, “A proof that God’s decree is not the cause of man’s condemnation, and that all men are redeemed by Christ, and that no infants are condemned.” This work agreeing in sentiment with the Confession.

"A Declaration of Faith of English people remaining at Amsterdam, in Holland, printed 1611." The part of the confession referring to Baptism runs thus :—

"That every church is to receive in all their members by Baptism, on the confession of their faith and sins, wrought by the preaching of the gospel according to the primitive institution and practice ; and therefore, a church, constituted after any other manner, or of any other persons, is not according to Christ's testament."*

"That Baptism, or washing with water, is the outward manifestation of dying unto sin, and walking in newness of life, and, therefore, is no wise appertaining to infants."

There can be no misconception either as to the subjects for, or the mode of Baptism.

Mr. Smyth died in 1611. He appeared to have been a man of eminence amongst the ministers of the separation : "A person of great consequence, and his disciples were very numerous." Ephraim Paget said, that "He was accounted one of the grandees of the separation, and that he and his followers did at once swallow up all the sect of the separation."

The flames of persecution were again enkindled in this reign. In the year 1611, the king, to shew his zeal against heresy, had an opportunity of exercising it upon two of his subjects ; one was charged with Arianism ; and the other, Edward Wightman, a Baptist, in the town of Burton-upon-Trent. Amongst the charges brought against the latter were these :—Maintaining

That the baptizing of infants is an abominable custom.

That the Lord's Supper and Baptism, are not to be celebrated as they are now practised in the Church of England ; and, that Christianity is not wholly professed and preached in the Church of England, but only a part.

Such were the counts of the indictment. Who would have thought that such a person would have been BURNED BY PROTESTANTS, and for *such* opinions? It is justly observed by Ivimey,—"*Happily for our native country, this day of bigotry is past, and the flames of martyrdom were extinguished with the death of Edward Wightman, who was the last that suffered in this way, and it is mentioned as a singular historical fact.*—Assuming that William Sawtree, the Lollard, opposed infant Baptism, the Baptists have had the honour of leading the van, and bringing up the rear of that part of the noble army of martyrs who have laid down their lives at the stake in England.

* Neal, vol. 2, p. 6, appendix.

Persecution was still rife. In the year 1611, it increased to such a degree, that some Baptists left the country, and fled to America,* of whom honourable mention is made in Cotton Mather's history of America. The Baptists at home were not silent, notwithstanding the ecclesiastical hostility to their principles. They employed the pen and the press in their maintenance. In the year 1615, Mr. Helwis and his church in London, published a treatise, entitled "PERSECUTION FOR RELIGION, JUDGED AND CONDEMNED." It is true there is no author's name to it, but at the end of "The Epistle," instead of names subscribed, there are the following words:—

"BY CHRIST'S UNWORTHY WITNESSES, HIS MAJESTY'S MOST FAITHFUL SUBJECTS, COMMONLY (BUT MOST FALSELY) CALLED, ANABAPTISTS."

That this treatise appears to be their's is obvious, for towards the end of the book, to clear themselves from those gross errors held by some Anabaptists, and to prove their orthodoxy on the points of Christ's incarnation and the lawfulness of magistracy, they refer the reader to the Confession of Faith of 1611, before adverted to, and call it **THEIR** Confession.

This interesting and timely enunciation of the principles of religious freedom went on to prove. "BY THE LAW OF GOD, AND BY KING JAMES'S MANY DECLARATIONS, THAT NO MAN OUGHT TO BE PERSECUTED FOR HIS RELIGION, SO HE TESTIFYS HIS ALLEGIANCE BY THE OATH APPOINTED BY LAW." "The style of the treatise," observes Neal,* "is easy, correct, and, considering the age when it was composed, very perspicuous, the reasoning strong and conclusive, and the dialogue well maintained. It is in the form of a dialogue, supposed to be by "A Christian," "An Anti-Christian," and "An Indifferent Person." The principles of Dissenters and of the Baptists are clearly stated.

But the principal glory of this piece, is the manly and explicit avowal which the authors make of the true principles of Christian liberty; at a time WHEN THEY WERE EITHER UNKNOWN, or opposed by almost every other party. A somewhat lengthened reference to this highly important topic must be permitted. In this Treatise is preserved a just distinction between civil and religious concerns, and while they fully allow the magistrate his proper authority in the former, they boldly maintain every man's right to judge and act for himself in the latter.

In a dedication to all that truly wish Jerusalem prosperity, and Babylon destruction, it is declared:—"We do unfeignedly adhere to the authority of earthly magistrates, God's blessed ordinance, and

* Backin's History of Baptists, 3 vols. 8vo.

that all earthly rule and command appertain unto them; let them command what they will, we must obey, either to do, or to suffer; but all men must let God alone, with his right, who is to be the Lord and lawgiver of the soul, and not command obedience for God, when he commanded man." "If I take," says Christian, (in the Treatise,) "any authority from the king's majesty, let me be judged worthy of my dessert; but if I defend the authority of Jesus Christ over men's souls, which appertaineth to no mortal man whatsoever, then know you, that whoever would rob him of that honour, which is not of this world, he will tread them under foot. Earthly authority belongs to kings; but spiritual authority belongeth to that spiritual king, who is king of kings."*

"When we consider the state of the times," observes Neal,—*"This intrepid and dignified language must excite our just admiration."* Ivimey is desirous that Baptists should occupy their right position, as the asserters of great principles, and maintains, that *"they were the first to propagate the principles of UNRESTRICTED religious liberty;"* and also asserts, *"that they never violated them, by abridging others of that liberty which they claimed for themselves."*†

That the Baptists were the pioneers of religious freedom is further stated by a well-known CATHOLIC writer. "It is observable," says Mr. Charles Butler, *"that this DENOMINATION (THE BAPTISTS) FIRST PROPAGATED THE PRINCIPLES OF RELIGIOUS LIBERTY."*‡

It may be affirmed, that the Baptists desire not unduly to occupy vantage ground over those who differ from them upon some points: adult or believer's Baptism, is with them a distinguishing peculiarity authorised by the sacred scriptures. Their views of religious freedom are derived only *from the same infallible standard*, which inculcates this divine principle, *"whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets."*

* "Persecution, judged and condemned," republished in a volume of the Hansards Knolly's Society's tracts on liberty of conscience, &c.—Hadden, London, 1846.

† Within the last three or four years, no ordinary means have been employed to endeavour to prove that "The Independents" were the first to assert liberty of conscience. It is not within the scope of the design of these pages to discuss at length that question. Mr. E. B. Underhill has, in a masterly manner, entered into the subject to prove that "The Independents" were *"NOT THE FIRST asserters of the principle of full liberty of conscience."* The result of Mr. Underhill's investigation, with his historical authorities, will be read with interest,—they are entitled to an extensive circulation amongst both Baptists and Independents, whilst the general reader may derive information upon the subject. A cheap edition of the Pamphlet is published by J. Heaton, Briggate, Leeds.

‡ Butler's Historical Memoirs, p. 325.

If professing Christians acted under the influence of this heavenly precept, *all persecution would cease*. Dost thou desire religious freedom for thyself? Let others enjoy the same liberty. This sentiment carried out to its legitimate limits, *would annihilate all sectarian pre-eminence*; and, with regard to each other, would place all persons upon an equality in matters of belief, and in the enjoyment of their religious rights, COMBINED WITH A DUE REGARD FOR, AND OBEDIENCE TO THEIR CIVIL OBLIGATIONS.

There should be no misunderstanding, as to either the NATURE OR EXTENT of the religious freedom which may appear to be advocated.

It is a freedom or liberty, in relation to man and his Maker, the rendering of that homage and worship by the creature to the Creator, which conscience alone dictates, "without let or hindrance."

The liberty referred to HAS NO RESPECT to, and in fact is incompatible with the dangerous claims of a "Society," which wears THE GARB, and assumes THE NAME, of religion; but whose "secret instructions"* are at variance with it; a confederation in which neither religion, nor piety, nor worship, nor conscience, is concerned; a combination in which there is one SETTLED PURPOSE AND OBJECT—UNIVERSAL DOMINATION.

ANY SYSTEM under the name or pretence of religion, whose principles and tendencies it can be shewn and proved, strike at the peace, the morality, the security, and the well-being of society, must be closely watched—against such a system the community may demand AMPLE SAFEGUARDS; and it has A RIGHT TO EXPECT THEY WILL BE PROVIDED.

This is but common protection and prevention. Who will for a moment imagine that there is persecution in this! The foregoing views are *not incompatible* with the sentiments which have been previously declared upon *true* religious freedom.

But to return to the order of date. In 1620, the Baptists presented "a humble supplication to the king." It is divided into 10 parts: the seventh section, runs thus:—

"Persecution for conscience is against the profession and practice of famous princes," and they reminded the king of his own sentiments on this subject.†

Without remarking upon the profession and practice of James I., with regard to religious freedom, the uncommon intrepidity of the Baptists is evinced, by their making a solemn appeal to the king and his parliament, at a time when they were exposed to all their resent-

* See Gavin's Master Key to Popery.

† 1 vol. Ivimey, see p. 129.

ments. The Baptists, by their own principles, were prevented from attempting to escape the storm that threatened them.

From this petition it appears that there were Baptists in many parts of the kingdom, for it states that they "had suffered imprisonment for many years, in divers counties in England," but notwithstanding all they had greatly increased in this country in the reign of this king.

James I. died in 1625. Neal says,—“he was certainly the meanest prince that ever sat upon the British throne. England never sunk so low in its reputation, nor was so much exposed to the scorn and ridicule of its neighbours as in this reign.”

Rapin also observes of James I., “he was neither a sound Protestant nor a good Catholic, but had formed a plan of uniting both churches, which must have effectually ruined the Protestant interest, for which, indeed, he never expressed any real concern.”

Charles the First succeeded his father. Unhappily for this monarch, he had been educated in the principles of arbitrary power, and religious bigotry. The conduct of James had been productive of much general discontent, which his son did not take proper means to remove. Determined to be an absolute monarch, he drove his subjects into rebellion, and fell a victim to his own measures.

It was during this reign that an event took place among the Baptists which has been commonly, but erroneously, considered as the commencement of their history in this country. This was the formation of some churches in London, which many have supposed to be the first of this denomination in the kingdom. But could it even be proved that there were no distinct Baptist churches till this period, it would not follow that there were no Baptists, which however has been confidently stated. It has been shewn that persons professing similar sentiments with those of the present English Baptists, have been found in every period of the English Church; and also that as early as the year 1509, there were, from the testimony of Dr. Some, many churches of this description in London, and in the country.

There has been produced unexceptionable proof that during the reign of James there were great numbers of Baptists who suffered imprisonment in divers counties, and that a petition to the king was signed by many of their ministers.*

The period has now arrived to notice the Baptists in a denominational character. There appears to be somewhat of variance of statement by different writers, as to *the date* to which the first formation or existence of distinct Baptist churches can be traced.

* Irimay, vol. 1, p. 187.

Crosby, says,—“In the year 1633, the Baptists, who had hitherto been intermixed with other Protestant dissenters, without distinction, and who consequently shared with the puritans in the persecutions of those times, began to form distinct societies of their own. Mr. Spilsbury is mentioned, and the meeting house was at Wapping, London.”

The churches at Devonshire Square and Prescold Street were founded by members from this church.

Ivimey takes earlier date. It is thought that the general Baptist church at Canterbury has existed for two hundred and fifty years, and that Joan Boucher, who was burnt in the reign of Edward the sixth, was a member of it. Though this is traditionary only, yet it is rendered probable from her being a Baptist, and being always called “Joan of Kent.” It is said that the church at Eyethorne, in the county of Kent, has been founded more than two hundred and thirty years.

Neal observes, “there is reason to believe that the Baptist Society, at Shrewsbury, has subsisted through all the revolutions of time to this day, from the year 1627.”* The congregation at Birkenhall, now at Hatch, six miles from Taunton in Somerset, had, according to the opinion of its oldest members about twenty years ago, subsisted nearly two hundred years; and they had a clear tradition of its assemblies having been held so early as 1630, in the woods AND OTHER PLACES OF CONCEALMENT, on account of the severity of the times.† Even in 1457, there was a congregation of this sort at Chesterton, near Cambridge; six of them were accused of heresy, and condemned to abjure and do penance, half naked, with a faggot to their backs, and a taper in their hands, in the public market of Ely and Cambridge.‡

All these details present different points of interest, furnishing as they do varied sources of reference of the respective writers. The balance of evidence appears to favour the views, that although Mr. Spilsbury's church at Wapping, 1633, might have been the first church formed in London, there were other churches formed at a MUCH EARLIER PERIOD IN THE COUNTRY.

The second notice of the formation of a Baptist Church in London is dated 1639, “whose place of meeting was in Crutched Friars, the chief promoters of which were Mr. Green, Mr. Paul Hobson, and Captain Spencer.”

Pens were dipped in gall against the Baptists of this period. As they were frequently inveighed against, not only on account of their peculiar sentiments concerning the subjects and the mode of Baptism,

* A letter from the Rev. J. Thompson to the Editor of Neal's Puritans. Ed. 1822.

† MS. Collections concerning the History of Protestant Dissenters, communicated by Mr. Thompson. Neal's Puritans.

‡ Robinson's Claude, vol. 2, Dissertation on Preaching, p. 54.

but were also loaded with all the opprobrium which fell on the opinions deemed heretical, and were often reproached both from the pulpit and the press, with being Pelagians, Socinians, Arminians, Soul Sleepers, and the like. To vindicate themselves from these reflections, and to shew their general agreement with other Protestants, in all points **EXCEPTING BAPTISM**, they published a Confession of their Faith. It was the first that had been issued by the English Baptists. It passed through several editions in 1644 and 1646, one of which was licensed by authority, and dedicated to the High Court of Parliament.

They declare that, "This Confession of our Faith we send forth to speak the truth for us, and to make our innocency to appear; desiring that the same light may guide others also to the same way of truth and obedience, both to God and to the magistrate, who is the minister of God to us for good. We take no thought for ourselves, for the Lord our God is all-sufficient; but we desire and pray that you may do nothing against Christ, neither in his members, nor his ordinances, that there may be no wrath upon you from the Lord, but that you knowing the innocent, and protecting them according to the will of God, may for the same be famous unto all generations, and the memorial of your names may be precious among the saints till the coming of King Jesus."

In their address to the reader they say, "by reason of the many accusations that are cast upon us, although they cannot prove the things whereof we are accused, yet the generality of the people are incensed against us, and are encouraged and set on by such, to seek out the place of our meetings, which are the more private, not because they are private, but because we have not any more public places; but if any shall please to procure us larger places to meet in, we are willing to embrace them with thankfulness and joy." "Therefore," say they, "to free ourselves and the truth we profess from such unjust aspersions, that it may be at liberty, though we are in bonds, we have published a brief Confession of our Faith." "And lest this should be thought to be the judgment of some particular persons, this is done by the consent and appointment of seven congregations or churches in London, with the names of some of each of them subscribed in behalf of the whole. And although we be distinct in our meetings, for conveniency, yet we are one in faith, fellowship, and communion, holding Jesus Christ for our head and lawgiver, under whose rule and government we desire to walk, and to follow the Lamb wheresoever he goeth, that, when our Lord and King shall call us to account, we may be found ready and worthy to be received into our Master's joy. Until which time we desire to spend these few days we have here to remain, to the glory of God, the honour of the gospel, the

saint's comfort, and our country's good, to our own account at the great day when Christ shall come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

"Subscribed by us, in behalf of seven congregations or churches of Christ, in London; as also by a French congregation of the same judgment:—

"John Spilsbury, Samuel Richardson, WAPPING; William Kiffin, Thomas Patience, DEVONSHIRE SQUARE; Hansard Knollys, Thomas Holms, GREAT ST. HELENS; Paul Hobson, Thomas Goare, CRUTCHED FRIARS.—There are also the Baptist Churches that met in COLEMAN STREET, in BISHOP'S GATE, also at THE GLASS HOUSE, BROAD STREET. The other names attached to the Confession of Faith are Thomas Gunn, John Mabbitt, Benjamin Cockles, Thomas Kelikoh, Thomas Munden, George Tipping, and Dennis Le Barbier and Christopher Duret, the two latter being connected with a French Church of "the same faith and order." The previous six names were associated with the three Baptist Churches to which no names are attached, nor is there sufficient proof to connect them respectively therewith.

Such were the sentiments declared by the seven particular Baptist Churches in vindication of their faith and practice. This is noticed at some length as manifesting the feeling displayed by their opponents, and also the spirit and temper by which they endured so much contumely and reproach.

It should be remarked, that from the beginning of the Reformation the Baptists were divided into TWO PARTIES, on account of their peculiar doctrinal views. Those were considered as Particular Baptists who embraced what is termed the Calvinistic scheme of doctrine, viz., of personal election and particular redemption.

The General Baptists are distinguished for their receiving the Arminian tenets, or Universal redemption—distinctions which exist at the present day.

It would exceed the length of this sketch far beyond allowable limits to notice the various controversies which took place about this period. Amidst the conflict of opinion, and the hostility of the ruling powers, Baptists greatly increased.

With the design of crushing Dissenters, it was enacted in 1640 that "all ecclesiastical persons within their several parishes and jurisdictions shall confer privately with Popish recusants; but if private conference prevail not, the church must and shall come to her censures; and to make way for them, such persons shall be presented at the next visitation who come not to church, and refuse to receive

the holy eucharist, or who either hear or say mass; and if they remain obstinate after citation, they shall be excommunicated. But if neither conference nor censures prevail, the church shall then complain of them to the civil power; and this sacred synod does earnestly entreat the reverend justices of assize to be careful in executing the laws, as they will answer it to God."

The synod further declares, that "the canon above-mentioned against Papists shall be in full force against all Anabaptists, Brownists, Separatists, and other sectaries, as far as they are applicable."

In 1642 the civil wars commenced, and the nation was thrown into a state of political convulsion, during which the Presbyterians possessed full ecclesiastical rule.

Many of the Baptists suffered persecution at this time. In 1641, the opposition and cruel measures of the High Commission Court, and the Star Chamber, was terminated by Act of Parliament, the chief engines which had been the occasion of ruining the liberties and estates of many religious families. About this period Baptists began to increase very rapidly. Taking advantage of the liberty which the confusion of the times, if not the disposition of the rulers, gave them, they were not backward in asserting and vindicating their sentiments, both by preaching and writing, and also by public discussion; these consequently provoked their adversaries, and many pamphlets were written against them.*

In 1645, an ordinance was passed, that "no person should be permitted to preach who is not ordained a minister in the Presbyterian or some other Reformed Church; and it is earnestly desired that Sir Thomas Fairfax take care that the ordinance be put in execution in the army." Here is exhibited Presbyterian liberality. There is no doubt the act was passed against tolerating sectaries, as they called the Baptists and Independents, against which it appears to be principally directed.

The spirit of intolerance may be further learned from these times, under the power of the Presbyterians.

On May 26, 1645, the Lord Mayor, Court of Aldermen, and Common Council, presented a petition to Parliament, commonly called "THE CITY REMEMBRANCE," in which they desired that "some short and speedy course might be taken for the suppression of all private and separate congregations; that all Anabaptists, Brownists, heretics, schismatics, blasphemers, and ALL OTHER SECTARIES, who conformed not to the public discipline established, or to be

* Neal, vol. 2, pp. 348, 349.

established, by Parliament, might be fully declared against, and some effectual course settled for proceeding against such persons; and that no person disaffected to Presbyterial government set forth, or to be set forth, by Parliament, might be employed in any place of public trust."*

This remonstrance was supported by the whole Scotch nation, who acted in concert with their English brethren, as appears by a **LETTER OF THANKS** to the Lord Mayor, Aldermen, and Common Council, from **THE GENERAL ASSEMBLY**, dated June 10, 1646. Thus much for the tender mercies of the Presbyterians of that day. The Parliament, however, **DISMISSED** the petition, with a promise to take the particulars into consideration.

For the first time, in the course of the running commentary which has been offered upon the history of those who have entertained Baptistical sentiments, there is at length a **FAVOURABLE** reference made to them. Neal observes—"It is a little remarkable, that in the year 1647, **CONSIDERABLE FAVOUR WAS MANIFESTED TOWARDS THE BAPTISTS.**" Perhaps this arose from the policy of Cromwell wishing to counteract the overgrown power of the Presbyterians, or from some of his officers, and other persons of considerable influence, who had embraced their sentiments and may have employed their interest on behalf of the Baptists of that period.

This is manifested in a declaration of the Lords and Commons, published, March 4, 1647. It runs thus:—"The name of Anabaptist hath indeed contracted much odium, by means of the extravagant opinions of some of that name in Germany, tending to the disturbance of the government, and the peace of all the states, which opinions and practice we abhor and detest; but for their opinions against the baptism of infants, it is only a difference about a circumstance of time in the administration of an ordinance, wherein in former ages, as well as in this, learned men have differed both in opinion and practice; and though we would wish that all men would satisfy themselves and join with us in our judgment and practice on this point, yet herein we hold it fit that men should be convinced by the Word of God, with great gentleness and reason, and **NOT BEATEN OUT OF IT BY FORCE.**"

It must be said, that a Christian spirit pervades this parliamentary assertion of the principles therein declared.

Alas! however, for *the inconceivables* of humanity, and *the fickleness* of legislative opinion and feeling, will it be believed? But history has recorded it, notwithstanding the publication of the preceding declaration, a law was passed in the following year, May 2,

* Crosby, vol. 1, p. 184.

1648, *more severe* than any that had been made in England since the Reformation. It was entitled, "An Ordinance of THE LORDS AND COMMONS assembled in Parliament for the punishment of blasphemies and heresies." One article was, "Whoever shall SAY that the baptism of infants is unlawful, or that baptism is void, and that such persons ought to be baptized again and in pursuance thereof, shall baptize any person formerly baptized, or shall SAY the church government by presbytery is anti-christian, or unlawful, shall, upon conviction by the oath of two witnesses, or by his own confession, be ordered to renounce his said error in the public congregation of the parish where the offence was committed; and in case of refusal he shall be committed to prison, till he find sureties that he shall not publish or maintain the said errors any more."*

It is plainly to be perceived by this ordinance, that the Baptists were more particularly referred to, of whom there were not a few thousands in England at this time. Doubtless this severe law would have been followed by a violent persecution on the part of the Presbyterians, had not the confusion of the times, and the great number of Dissenters prevented.

Amidst the political contentions of this period, Charles I. was removed, 30th January, 1649.

In 1653, Cromwell was placed at the head of affairs, under the title of Lord Protector.

In reviewing the different periods to which necessary reference must be made in pursuing the subject, it is not easy to avoid mixing up historical incidents that may not appear to be exactly within the scope of the general design proposed in this sketch.

The period of the Commonwealth was one of peculiarly stirring interest, and it is gratifying to find that the Baptists occupied a position honourable alike to their principles and profession. A short reference will, in some degree, exhibit that position amidst the clashing conflict of parties under the Protectorate.

It is scarcely necessary to enter into detail as to political events, the history of the Baptists and the progress of their sentiments being more the object at present proposed. It may be noted that until the year 1648, two only of the Baptist persuasion, Mr. Lawrence and Mr. John Fiennis (son of Lord Say,) were members of the House of Commons; and in that year, before the death of the King, they withdrew from the Parliament, because they disapproved of its proceedings, and lived in retirement for about six

* Crosby, vol. 1, p. 203.

years, when Mr. Lawrence was again called into public employment. Other references might be made to distinguished names of men maintaining Baptistical sentiments.

That Baptists took no active part in the political events of these times, is clearly shewn from an interesting letter by Captain Richard Deane, to Dr. Barlow, Bishop of Lincoln; and which contains considerable information concerning Baptists during the troubles. "In the year 1649, the Baptists greatly increased in the country, and their opinions did likewise spread themselves in some of the regiments of horse and foot in the army; and in 1650 and afterwards, some professing this opinion were called from their private employment to the public naval service; among others, Captain Mildmay, to command the Admiral flag-ship, under the Duke of Albemarle; Capt. Pack, to command the flag-ship, under Sir George Ascue; and Sir John Harman, to command the Admiral flag-ship, under the Duke of York."*

"But, notwithstanding this sect had the countenance given them as above-mentioned by those who had the principal management of affairs, yet they (the Baptists) in general, as they published in their apologies, were *the least of any sort of people* concerned in any vicissitudes of government that happened amongst us." "My station," continues Captain Deane, "within the above-mentioned 10 years, gave me an opportunity to know most persons and actions of note in reference, as well to civil as martial affairs, and PARTICULARLY THOSE OF THIS SECT."

By a more lengthened quotation from Captain Deane's letter to the Bishop of Lincoln, and from other authorities, it could be shewn that the Baptists disapproved of the execution of the king, and were averse to the usurpation of Cromwell.

The Protectorate terminated with the death of Cromwell, which took place September 3, 1658.

Passing over the short period during which his son Richard assumed the government, attention is next directed to the Restoration, when Charles II. entered the British capital, May 29, 1660, when persecution was again revived; being the year when the celebrated John Bunyan, a Baptist, was apprehended and committed to Bedford jail. The history of this extraordinary man, who was incarcerated for twelve years for preaching the gospel, is so well known that it is unnecessary to enlarge upon it here. There is, however, a most interesting feature in connection with the advance of enlightened views and just feelings

* Ivimey, vol. 1, pp. 294-5.

in the following juxtaposition of facts : in the 17th century, Bunyan is immured in a *loathsome prison* ; in the 19th century a niche is assigned to him in THE NATIONAL PALACE at Westminster.

In the course of the following year, it is recorded that Mr. Samuel Taverner, who had been governor of Dover Castle, but was then a Baptist minister, was, with ten others, much harassed by the magistrates, and kept for a considerable time in prison. From these persecuted Baptists, an address was sent to the king, similar to one presented from Baptists imprisoned in Maidstone jail, which was entitled, "the Humble Petition and representation of the sufferings of several innocent subjects, called by the name of Anabaptists, inhabitants of the county of Kent, and prisoners in the gaol of Maidstone, for the testimony of a good conscience." The Christian temper manifested by this persecuted people is strikingly exhibited in the mild and becoming language in which the document is expressed, and from which the following extract is furnished :—

"Forasmuch as by authority derived from yourself, several of us your subjects are now imprisoned ; it therefore much concerns thee, O king! to hear what account we give of our distressed condition. Thou hast already seen our Confession of Faith, wherein our peaceable resolutions are declared. We have never violated any part thereof that should cause that liberty promised from Breda to be withdrawn.

"And now for our principles that most particularly relate to magistrates and government, we have with all clearness laid before thee, humbly beseeching they may be read patiently, and what we say weighed in the balance of the sanctuary, and then judge how worthy we are of bonds and imprisonment. And this we the more earnestly desire, because not only our own lives are in danger, but also an irresistible destruction cometh on our wives and little ones by that violence which is now exercised on us."

They conclude with an earnest supplication, that they may have liberty to worship God ; and it is signed by four of the Baptists imprisoned in the jail of Maidstone, on behalf of themselves and fellow prisoners.

Such were some of the proceedings of Charles II., after all his fair promises of liberty of conscience made when he was a wandering fugitive from his native land, and himself the subject of persecution.

In 1662, a bill was introduced to *enforce uniformity of religion*, and to eject all ministers from the Established Church, who would not declare unfeigned assent, and consent to the articles of the Church of England, and to everything contained in the Book of Common Prayer ; also who would not declare upon oath, that it was not lawful, on any pretence whatever, to take arms against the king, &c The consequence

of this act was, that upwards of 2000 eminently godly, learned, and useful ministers, were obliged to leave their livings, and were exposed to many hardships and difficulties. This act passed, but Bishop Burnet observes, "with no very great majority," and received the Royal assent, May 19, and was to take place from the 24th of August following.

The following were amongst those who suffered in consequence of the above act, and who will be subsequently found amongst THE BAPTIST community:—

HENRY JESSEY, M.A., ejected from St. George's, Southwark.

WILLIAM DELL, M.A., from the living of Yeldon, in Bedfordshire.

FRANCIS BAMPFIELD, M.A., from the living of Sherborne, Dorsetshire.

THOMAS JENNINGS, from Brinsfield, in Gloucestershire.

PAUL FREWEN, from Kempley, in the same county.

JOSHUA HEAD, place of ejection uncertain.

JOHN TOMBES, B.D., from Leominster, in Herefordshire.

DANIEL DYKE, M.A., from Hadham, in Hertfordshire.

RICHARD ADAMS, from Humberstone, in Leicestershire.

JEREMIAH MARSDEN, from Ardesly Chapel, near Wakefield, in Yorkshire.

THOMAS HARDCASTLE, from Bramham, in Yorkshire.

ROBERT BROWNE, from Whitelady Aston, in Worcestershire.

GABRIEL CAMELFORD, from Stavely Chapel, in Westmoreland.

JOHN SKINNER, from Weston, in Herefordshire.

— BAKER, from Folkestone, in Kent.

JOHN GOSNOLD, of the Charter-house and Pembroke Hall, Cambridge.

THOMAS QUARREL, from some place in Shropshire.

THOMAS EWINS, from St. Even's Church, Bristol.

LAWRENCE WISE, from Chatham Dock, Kent.

JOHN DONNE, from Pertenhall, in Bedfordshire.

PAUL HOBSON, from the Chaplainship of the College, Buckinghamshire.

JOHN GIBBS, from Newport Pagnell.

JOHN SMITH, from Wanless, Leicestershire.

THOMAS ELLIS, from Lopham, Norfolk.

THOMAS PAXFORD, from Clapton, Gloucestershire.

ICHABOD CHAUNCEY, M.D., Chaplain to Sir Edward Harley's Regiment.*

Previous to this (the act of 1662,) the first act passed after the restoration of the King contained AN EXCEPTION OF ALL WHO HAD

* Ivimey, vol. 1, p. 328.

DECLARED AGAINST INFANT BAPTISM FROM BEING RESTORED TO THEIR LIVINGS. It is somewhat a matter of surprise THAT ANY BAPTISTS were found in the churches when this is considered.

THE ACT OF UNIFORMITY referred to completed the business of ejectment; for after it passed there was not found any person who REJECTED THE BAPTISM OF INFANTS continued in the Establishment.*

Carrying out the spirit of the laws enacted at this time against those who dissented from the religion of the state as by law established, it is recorded that in 1664 the persecution of Dissenters at Aylesbury, in Buckinghamshire, was so violent that two large houses WERE TURNED INTO PRISONS, to make room for the sectaries, as the county gaol would not hold the numbers that were committed; THEIR GOODS WERE CONFISCATED, and their persecutors intended, if possible, to get THE PENALTY OF BANISHMENT OR DEATH inflicted upon them, according to the 35th of Elizabeth.

"Of these there were twelve persons, ten men and two women, all Baptists, who had been taken at their meeting in or near Aylesbury; and having been legally convicted of the same three months before, they were now brought before a Bench of Justices at their QUARTER SESSIONS. They were then required either to conform to the Church of England, and take the oaths of allegiance and supremacy, or to abjure the realm as this law directed; and were assured, that if they refused to do either of these, SENTENCE OF DEATH should be passed upon them!"†

It would appear that to a great degree *the spirit* of "Bloody Mary" existed at this period—the fire and faggot only were wanting.

In the same year (1664) an act was passed for suppressing SEDITIOUS CONVENTICLES, as they were termed.

"The preamble sets forth that the sectaries, under pretence of tender consciences, at their meetings had contrived insurrections; and the act declares the 35th of Elizabeth to be in full force,—which condemns all persons, refusing peremptorily to come to church, after conviction, TO BANISHMENT; and in case of return, TO DEATH, WITHOUT BENEFIT OF CLERGY. It enacts further, that if any person above the age of sixteen, after July 1st, 1664, shall be present at any meeting, under colour or pretence of any exercise of religion in other manner than is allowed by the liturgy or practice of the Church of England, where shall be five or more persons than the household, shall, for the first offence, upon record made upon oath under the hand and seal of a Justice of Peace, suffer three months' imprisonment, or pay a sum not exceeding five pounds; for the second offence, six months'

* Ivimey, vol. 1, p. 329.

† Ivimey, vol. 1, p. 336.

imprisonment, or ten pounds; and for the third offence, BANISHMENT TO SOME OF THE AMERICAN PLANTATIONS FOR SEVEN YEARS.”*

Such were the measures enacted to retard the progress of religious freedom, both in sentiment and action.

It will be seen what were the various means and devices employed for the purpose of carrying on religious worship by Dissenters in this reign, whether by Baptists or Puritans.

“The Dissenters continued to take the most prudent measures to cover their private meetings from their adversaries. They assembled in small numbers—they frequently shifted their places of worship, and met together late in the evenings, or early in the mornings—there were friends without doors always on the watch to give notice of approaching danger. When the dwellings of Dissenters joined, they made windows or holes in the walls, that the preacher’s voice might be heard in two or three houses. They had sometimes private passages from one house to another, and trap doors for the escape of the minister, who went always in disguise, except when he was discharging his office. In country towns and villages they were admitted through back-yards and gardens into the house, to avoid the observation of neighbours and passengers; for the same reason they never sung psalms, and the Minister was placed in such an inward part of the house that his voice might not be heard in the streets. The doors were always locked, and a sentinel placed near them to give the alarm, that the preacher might escape by some private passage with as many of the congregation as could avoid the informers. But notwithstanding all their precautions, spies and false brethren crept in among them in disguise; their assemblies were frequently interrupted, and great sums of money raised by fines or compositions, to the discouragement of trade and industry, and enriching the officers of the spiritual courts.”†

THE CONVENTICLE ACT not being sufficiently rigorous in its provisions against Dissenters, their enemies determined to harass them still more by the aid of the legislature, their obtaining what was entitled “THE FIVE MILE ACT;” and “it will amaze all posterity,” says Neal, “that in a time both of war and of the plague, and when the Nonconformist ministers were hazarding their lives in the service of the poor distressed congregations of London, the Prime Minister, Lord CLARENDON, and his creatures, instead of mourning for the sins of the nation, and meditating a reformation of manners, should pour out all their vengeance upon the Nonconformists, in order to make their condition insufferable.”

* Ivimey, vol. 1, p. 355.

† Neal’s Puritans, vol. 5, p. 19.

THE FIVE MILE ACT passed by the Parliament at Oxford to restrain Nonconformists *from inhabiting corporate cities or towns*, and prohibiting any minister from coming within five miles of *any city or corporation* under severe penalties, unless they would take the prescribed oath, received the royal assent 31st October, 1665.

The preamble to this act recognised as usual the existence of schism and rebellion; and, to provide against these evils, it declared, "That divers parsons and others in holy orders, not having subscribed according to the act of uniformity, have taken upon them to preach in unlawful assemblies, and to instil *the poisonous principles of schism and rebellion* in the hearts of his Majesty's subjects, to the great danger of the church and kingdom,—Be it therefore enacted, that all such Nonconformist ministers shall take the following oath:— 'I, A B, do swear that it is not lawful, upon any pretence whatsoever, to take up arms against the King; and that I do abhor that traitorous position of taking up arms by his authority against his person, or against those that are commissioned by him, in pursuance of such commissions; and that I will not at any time to come endeavour **ANY ALTERATION** of government in **CHURCH or STATE**.'—And all such Nonconformist ministers shall not, after the 24th of March, unless in passing the road, come within **FIVE MILES** of any city, town corporate, or borough, that sends burgesses to Parliament, or within five miles of any parish, town, or place, wherein they have, since the act of oblivion, been parson, vicar, or lecturer, or where they have preached in any conventicle, on any pretence whatsoever, before they have subscribed the above-said oath before the Justices of Peace at the Quarter Sessions for the county in open court; upon forfeiture for every such offence of **FORTY** pounds, one-third to the King, one-third to the poor, and one-third to him that shall sue for it. And it is further enacted, that such as shall refuse the oath aforesaid shall be incapable of teaching any **PUBLIC or PRIVATE SCHOOLS**, or of taking any boarders or tablers to be taught or instructed, under the penalty of **FORTY** pounds, to be distributed as above. Any two Justices of Peace, upon oath made before them of any offence committed against this act, are empowered to commit the offender to prison for **SIX MONTHS** without bail or mainprize."*

This savage law met with great opposition in the House of Lords, particularly on account of its enforcing so unreasonable and unnatural an oath. The Earl of Southampton, Lord Wharton, Lord Ashley, Bishop Earl, and others, spoke vehemently against it; the first of whom declared, not only that he could not take the barbarous oath

* Gough, vol. 2, p. 148.

himself, but that "no honest man could take it."* Nevertheless the madness of the times, and the great power and influence of the court bishops, prevailed against all reason and humanity. The chief promoters of this act, by whose superior influence it was carried, were the Lord Chancellor Clarendon, Archbishop Sheldon, and Bishop Ward, with "ALL THAT WERE THE SECRET FAVOURERS OF POPERY."†

The great body of Nonconformist ministers refused to take the prescribed oath, choosing rather to leave their habitations, their relations and friends, and all visible support, than to destroy the peace of their consciences. Those ministers who had some little estate or substance of their own retired to some remote or obscure villages, or such little market towns as were not corporations, and more than five miles from the places where they had preached; but in many counties it was difficult to find such places of retirement, for either there were no houses untenanted, or they were annexed to farms which the minister would not occupy; or the people were afraid to admit them into their houses, lest they should be suspected as favourers of Nonconformity.‡

The sufferings of Dissenters were very great at this period. This general reference is made to shew the grievous annoyances to which Baptists, in common with other Dissenters, were exposed to in the exercise of their religious worship.

In 1670, such was the continued inveteracy of the ecclesiastical rulers of those times against the frequenters of "Conventicles," that ADDITIONAL CLAUSES to the act of 1664 were passed, the "Five Mile Act" being considered inoperative to prevent the assembling together of those who had conscientious scruples against the forms of worship by law established.

This bill was the cause of incredible hardships to all the Nonconformists, and many of the Baptists suffered severely by it. It was now enacted as follows:—"The preachers or teachers in *any conventicle* shall forfeit twenty pounds for the first, and forty for the second offence. And also those who *knowingly suffer any conventicles in their houses, barns, yards, &c.*, shall forfeit twenty pounds. Any Justice of Peace, on the oath of two witnesses, or any other sufficient proof, may record the offence under his hand and seal; which record shall be taken in law for a full and perfect conviction, and shall be certified at the next Quarter Sessions. The fines above mentioned may be levied by distress and sale of the offender's goods and chattels, of any other person or persons who shall be convicted

* Life of Baxter, part 3, p. 3.

† Burnet, vol. 1, p. 225.

‡ Ivimey, vol. 1, pp. 357, 358.

of having been present at the said conventicle, at the discretion of the Justice of Peace, so as the sum to be levied on any one person, in case of the poverty of others, do not amount to above ten pounds for any one meeting. The constables, headboroughs, &c., are to levy by warrant from the Justice, and the money is to be divided, one-third for the use of the King, another third for the poor, AND THE OTHER THIRD TO THE INFORMER OR HIS ASSISTANTS, REGARD BEING HAD TO THEIR DILIGENCE AND INDUSTRY IN DISCOVERING, DISPERSING, AND PUNISHING THE SAID CONVENTICLES. The fines upon ministers for preaching are to be levied also by distress; and in case of poverty, upon the goods and chattels OF ANY OTHER PRESENT; and the like UPON THE HOUSE WHERE THE CONVENTICLE IS HELD, and the money to be divided as above.

"And it is further enacted, that Justices of the Peace, constables, headboroughs, &c., may be warranted with what aid, force, and assistance they shall think necessary, TO BREAK OPEN AND ENTER INTO ANY HOUSE OR PLACE where they shall be informed of the conventicle, and take the persons so assembled into custody; and the LIEUTENANTS, OR OTHER COMMISSIONED OFFICERS OF THE MILITIA, may get together such force and assistants as they think necessary to dissolve, dissipate, and disperse such unlawful meetings, and take the persons into custody." To ensure the strict execution of this act, it was added, "That if any Justice of the Peace REFUSE TO DO HIS DUTY in the execution of this act, HE SHALL FORFEIT FIVE POUNDS.*"

While these oppressive measures were pursued, and the nation in general was immersed in vice and irreligion, London was visited by the plague, which at that time is said to have been the most dreadful within the memory of man. In 1666, in addition to the terrible calamities of the war and the plague, the city of London was laid in ashes by a dreadful conflagration.

In 1672, there appears to have been a disposition with the King to grant SOME INDULGENCE to Nonconformists. That portion of the declaration more particularly applying to Dissenters is as follows:—

"That there may be no pretence for any of our subjects to continue THEIR ILLEGAL MEETINGS AND CONVENTICLES, we do declare that we shall from time to time allow a sufficient number of places, as they shall be desired in all parts of this our kingdom, for the use of such as do not conform to the Church of England, to meet and assemble in, in order to their public worship and devotion, which places shall be open and free to all persons.

* *Ivimey*, vol. 1, pp. 362-4.

"But to prevent such disorders and inconveniences as may happen by this our indulgence, if not duly regulated, and that they may be the better protected by the several magistrates, our express will and pleasure is that none of our subjects do presume to meet in any place until such place be allowed, and the teacher of that congregation approved by us."^a

Mr. Andrew Gifford, of Bristol, appears to have been one of the earliest of the Baptists who availed himself of this act of indulgence, which was, indeed, said to have been a deep laid scheme of the King, under the plausible pretence of toleration to **INTRODUCE POPEERY.**

The license of Andrew Gifford, from which an extract is furnished, is to the following effect:—"We do hereby permit and license Andrew Gifford, of our city of Bristol, of the persuasion commonly called Baptists, to be a teacher, and teach in any place licensed and allowed by us, according to our said declaration. Given at our Court, at Whitehall, the twenty-fifth day of September, in the twelfth year of our reign, 1672. **GIFFORD, a Teacher.**

"By His Majesty's Command,

"**ARLINGTON.**"

This act of indulgence not answering the King's purpose for the introduction of Popery, **WAS SOON AFTER ABROGATED, AND FRESH SHACKLES WERE FORGED** for Nonconformists.

THE TEST ACT was passed in 1673, by which Dissenters were effectually prevented from holding any place under Government, without prostituting so solemn an ordinance of Christ, by receiving the Lord's Supper according to the usage of the Church of England, in some parish church on some Lord's day, immediately after divine service and sermon.

Baptists and other Nonconformists would alike share in the persecution consequent upon such an intolerant act.

In 1675, many professions of respect were made in the House of Lords for the Protestant Dissenters; and the Duke of Buckingham proposed to bring in a bill of indulgence.

"Though this was doubtless the pretext to encourage Popery, yet it is probable the Baptists were willing to take the opportunity it afforded them of devising means to promote the interest of the denomination. In proof of this, we find that the London ministers addressed a circular letter to the churches both in England and Wales, inviting their brethren of the Baptist persuasion to meet the following May, in the metropolis, with a view to form a plan for the providing an orderly standing ministry in the church, who might give

^a Ivimey, vol. 1, p. 491.

themselves to reading and study, and so become able ministers of the New Testament. The letter bore date the 2d of the eighth month, 1675, and was signed by most of the London pastors, among whom were Daniel Dyke, William Collins, and William Kiffin.”*

It is probable, however, that the severity of persecution against the Nonconformists prevented their meeting.

“It, however, proves that the learned men who were among the Baptists and pastors of the churches, were very desirous of providing a **LEARNED MINISTRY**, which could not now be expected, without establishing seminaries of their own, as the universities and public schools were shut against them.”†

About 1683, very violent measures were adopted towards all denominations of Dissenters, and several eminent Baptists became great sufferers. It may be noticed that Mr. Thomas Delaune, the champion of Nonconformity, suffered great hardships in prison, *where he died*.

Defoe remarks of this writer—“The treatment which the renowned and learned author of the *Plea for Nonconformity*, (a book perfect of itself,) will for ever stand as a monument of the cruelty of those times.”

“They who affirm that the Dissenters were never persecuted in England for their religion, will do well to tell us what name we shall give to the sufferings of this man of merit; than whom few greater scholars, cleverer heads, or greater masters of argument, ever graced the English nation.”‡

The period has now arrived for a notice of the particular circumstances which led to the adoption of the Confession of Faith of 1677 (the articles of which were subsequently mainly adopted by the Assembly of 1689.) It appears that, in 1677, there was an assembly of the pastors and elders of the Baptist Churches, both in London and in the country. This gathering was probably in consequence of the letter sent in October, 1675. They agreed to set forth “a Confession of Faith,” said to be done by the elders and brethren of many congregations of Christians (baptized upon profession of their faith) in London and in the country. The motto is, “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” Rom. x., 10. “Search the Scriptures.” John v., 39. “Printed in the year 1677.”||

There are no names to this confession. A further reference to this interesting document will be given in due course.

During the remaining part of this King’s reign “the persecution of

* Ivimey, vol. 1, p. 415.

† Ivimey, vol. 1, p. 416.

‡ Ivimey, vol. 1, pp. 403, 404.

|| Ivimey, vol. 1, p. 421.

the Nonconformists was continued, and carried on, says Neal, to a pitch hardly to be paralleled in a Protestant nation. Doctor Barlow, Bishop of Lincoln, published a letter for putting the laws in execution against the Dissenters, in concurrence with another drawn up by the Justices of the Peace, at Bedford, bearing date January 14, 1684. Many were cited into the Spiritual Courts, excommunicated, and ruined. Two hundred warrants of distress were issued out upon private persons and families in the town and neighbourhood of Uxbridge, for frequenting conventicles, or not coming to church. The Baptists appear to have had their full share in the sufferings of these times."

It is not desirable to dwell further upon the ecclesiastical events of this reign. King Charles II. died February, 1685.

James, Duke of York, his brother, succeeded to the throne, who did not at all disguise his affection for Popery; for on the first Lord's day after his accession *he went publicly to mass.*

The parliament, a large number of whom were professed Protestants, to shew their conforming spirit to the King's wishes, and to gratify his passion for revenge against those who had been averse to his accession on account of his religion, presented an address to his Majesty, May 27, to desire him to issue a royal proclamation to put the penal laws into execution AGAINST DISSENTERS FROM THE CHURCH OF ENGLAND. The opposition to them now became as severe as it had ever been in the late King's reign. The Duke of Monmouth's rebellion gave the Court a plausible excuse for carrying it to the utmost extreme. There is no doubt but many Dissenters engaged in this ill-timed and ill-fated expedition, which terminated in the destruction of almost all who engaged in it.

"In 1687, the King was resolved to humble the Church of England, because many of that community were not willing to go all the length he wished, though they had constantly professed the doctrines of non-resistance and passive obedience. For this purpose he began to flatter the Dissenters with promises of his favour, and endeavoured by his agents to persuade them to accept the kindness of the King, and to concur with him in his design."*

Though the Dissenters had been an oppressed people, yet *they were a powerful and respectable class of the community*; and notwithstanding so many of them had left the country through persecution, *they were still very numerous.* Burnet says, "The Dissenters at this time were divided into four main bodies, the Presbyterians,

* Ivimey, vol. 1, p. 467.

the Independents, the Anabaptists, and the Quakers." Burnet presents a comparative view of these four sects. Of the Anabaptists, he says, "they were generally men of virtue and of universal charity; and as they were FAR FROM BEING ON ANY TREATING TERMS with the Church of England, so nothing but A UNIVERSAL TOLERATION could make them capable of favour or employment."

The enormous extent to which Dissenters had suffered during the reigns of Charles II. and James II. may be learned from the following truly deplorable statistics of persecution and endurance in England:—

In the preface of Delaune's work upon Nonconformity, it is stated that "Delaune was one of near eight thousand Protestant Dissenters who had perished in the reign of King Charles II., and that merely for dissenting from the church in some points which *they were able to give good reason for*; and yet for no other cause, says he, *were they stified, I had almost said murdered, in jails*. As for the severe penalties inflicted on them for seditious and riotous assemblies, *designed only for the worship of God*, he adds, that they suffered in their trades and estates, within the compass of three years, at least £2,000,000; and doubts, whether in all the times since the Reformation, including the reign of Queen Mary, there can be produced any thing like such a number of Christians who have suffered death; and such numbers who have lost their substance for religion."*

Another writer adds, "that Mr. Jeremy White had carefully collected a list of the dissenting sufferers, and of their sufferings; and had the names of *sixty thousand persons* who had suffered *on a religious account*, between the restoration of King Charles II. and the revolution of King William, FIVE THOUSAND OF WHOM DIED IN PRISON!"†

In addition to those who suffered in England "many transported themselves and their effects into Holland, and filled the English churches of Amsterdam, the Hague, Utrecht, Leyden, Rotterdam, and other parts. If we admit the dissenting families of the several denominations in England to be one hundred and fifty thousand, and that each family suffered no more than the loss of £3 or £4 per annum, from the act of uniformity, the whole will amount to *twelve or fourteen millions*; a prodigious sum for those times! But these are only conjectures; the damage to the trade and property of the nation was undoubtedly immense; and the wounds that were made in the estates of private families were deep and large, many of whom, to my certain knowledge, wear the scars of them to this day."‡

* Neal's History, vol. 5, p. 19.

† History of the Stuarts, p. 715.

‡ Neal's History, vol 5, p. 20.

It is impossible to form an accurate estimate of the number of sufferers, or to give an account of the damages his Majesty's dissenting subjects of the several denominations sustained, by the persecutions of this and the last reign. Many families were impoverished and reduced to beggary. Many lives were lost in prisons and noisome jails. Many ministers were separated from their people, and forced to live, as they could, five miles from a corporation. Many industrious and laborious tradesmen were cut off from their trades, and their substance and household goods *plundered by soldiers, or divided among idle and infamous informers*. The vexatious suits of the commons, and the expenses of those courts, were immense.

The remaining brief period of James II.'s reign furnishes but few incidents material to notice. The ever memorable year 1688 saw the termination of the Stuart dynasty in this country.

"The glorious revolution of 1688" placed William and Mary on the British Throne—an event hailed by all the friends of religious freedom. The Baptists were amongst the foremost to tender their congratulations, and to offer their expressions of loyalty and affection. The following extract from a declaration attached to the Confession of Faith of 1689, will exhibit their feelings, and will be read with interest. They declare "*their most hearty and united determination to venture their all for the Protestant religion, and the liberties of their native country,*" &c. "And we do," say they, "with great thankfulness to God, acknowledge his special goodness to these nations, in raising up our present King William, to be a blessed instrument in his hand, **TO DELIVER US FROM POPERY AND ARBITRARY POWER**; and shall always, as in duty bound, pray that the Lord may continue him and his royal consort long to be a blessing to these kingdoms; *and shall always be ready, to the utmost of our ability, in our places, to join our hearts and hands, with the rest of our Protestant brethren, for the preservation of the Protestant religion, and the liberties of the nation.*"

From such sentiments it will be clear that the Baptists were a devotedly loyal people, and ardently attached to Protestant principles.

The persecutions to which Nonconformists had been subjected during the previous reigns were principally for their maintenance of principles contrary to those of the established religion of the times; thus, for example, in the reign of Henry, Catholics were persecuted for their nonconformity to Protestantism, and Dissenting Protestants for their nonconformity to the King's creed.

In the reign of Mary, Catholicism being the then established

religion, Protestants, whether episcopalian or nonconformists, were subject to the ecclesiastical penalties of this reign.

It has been seen, that even in the days of the pious Edward persecution did not sleep; and reviewing the illustrious era of Elizabeth, so often referred to with distinction, it appears that those who were conformists to the national religion under her sister Mary suffered as nonconformists under her; from which it will be evident, that if a man desired to go smoothly down the current of opinion in the course of two or three reigns, he must have become a professor of as many religions, alternating from Popery to Protestantism, and from Protestantism to Popery.

This is not the place to refer to distinguished characters, whose names might be mentioned, who found these alternations not inconvenient.

The Act of Toleration of William III. laid aside the necessity for such equivocal professions. It put a legal termination to persecution, and respect was, for the first time, shewn to the rights of conscience. The Catholics had liberty to worship, on an equal footing, with the Protestant; and all Dissenters enjoyed the same advantage, without being any longer exposed to cruel penalties, as under previous religious dynasties. Thus far was a great advance made in evangelical civilization.

This Act of Toleration, which was passed after the ascension of William and Mary, gave confidence to those who had dissented from the established religion in the previous reigns. Baptists, who remained silent, now appeared as the strenuous defenders and advocates of their despised principles. Those who had been exiled returned to their native country, and a comparatively moral verdure was presented on the surface of society. Those who had previously held their religious meetings only in *secret* could now *openly* meet for worship, and enjoy the sacred ordinances of religion according to the dictates of conscience, "none daring to make them afraid."

Scattered Christians formed themselves into respective distinct communities, and appointed their pastors and ministers; and it may be observed, that *in one year after the flight of James II.*, under the mild and tolerant sway of William and Mary, it will be seen that above one hundred Baptist churches, by their pastors, ministers, and messengers, in their representative capacity, met in London, for the best and holiest of purposes,—the glory of God, and the highest interests of man. More decided reference will be made to this important gathering.

In his answer to the address of his loyal Dissenting subjects, King William said, "MY GREAT END WAS THE PRESERVATION OF THE

PROTESTANT RELIGION; AND WITH THE ALMIGHTY'S ASSISTANCE AND PERMISSION SO TO DEFEND AND SUPPORT THE SAME, as may give it strength and reputation throughout the world, sufficient to preserve it from the insults and oppression of its most implacable enemies; and that more immediately in these kingdoms of England, Scotland, and Ireland; AND I WILL USE MY UTMOST ENDEAVOURS SO TO SETTLE AND CEMENT ALL DIFFERENT PERSUASIONS OF PROTESTANTS IN SUCH A BOND OF LOVE AND COMMUNITY, AS MAY CONTRIBUTE TO THE LASTING SECURITY AND ENJOYMENT OF SPIRITUALS AND TEMPORALS TO ALL SINCERE PROFESSORS OF THAT HOLY RELIGION."

The reign of William was indeed but brief, during which the King manifested his good will towards Protestant Dissenters, but this excited the jealousy and envy of their enemies, who by their influence in Parliament contrived TO PREVENT THE GOOD INTENTIONS OF THE KING TOWARD THEM FROM BEING CARRIED INTO EFFECT, viz., that the Dissenters should, in common with all his Protestant subjects, BE RENDERED ELIGIBLE TO EVERY POST OF HONOUR AND IMMUNITY IN THE STATE.

It was the King's wish that THE TEST AND CORPORATION ACTS, so far as they related to Dissenters, SHOULD BE REMOVED. Upon this question ecclesiastical power interposed its influence against that desire. His Majesty was in advance of that age. Even the Act of Toleration was NOT OBTAINED WITHOUT CONSIDERABLE DIFFICULTY.

The liberal policy of William III. excited the malignity of the enemies of truth and freedom, and in 1696 his murder by the hand of the assassin was contemplated.

On the occasion of King William being preserved from that assassination plot, "planned by the Tories and Jacobites, and encouraged by Louis XIV.," the Baptists were amongst the earliest of his Majesty's subjects to present their address of loyalty and affection.

It was on April 9, 1696, that Mr. Stennett, of Pinner's Hall, (who prepared the address,) was introduced to the King by the Right Honourable Charles Mordaunt, the third Earl of Peterborough, and the first Earl of Monmouth. This address excited a great deal of public attention, and was, doubtless, calculated to raise the Baptists in the estimation of his Majesty and the Court, who knew how to appreciate the unbought suffrages of men that had always steadily opposed the measures of the Tory and Jacobite party.

As the address was a BAPTIST ADDRESS, and as "it had excited a great deal of public attention," and evinced that loyalty of feeling for which, AS A BODY OF PROFESSING CHRISTIANS, BAPTISTS HAVE BEEN EVER DISTINGUISHED, it is given entire, and will be perused

with satisfaction by every friend to Protestantism and religious freedom :—

“ TO THE KING’S MOST EXCELLENT MAJESTY.

“ The Humble Address of the Ministers of the Baptist Denomination in and about the city of London, in behalf of themselves and their respective congregations.

“ May it please your Majesty.

“ After having paid the grateful tribute of our humble thanks at the throne of the King of Kings, for that signal favour wherewith his Providence has blessed your Majesty, these your kingdoms, and the whole Protestant interest abroad, in the seasonable discovery and defeat of the late barbarous conspiracy of the bloodthirsty enemies of your Majesty’s government and life—a life highly endeared to us by the many successive dangers to which your Majesty has so generously exposed it in the defence of all that is valuable to us, and by those remarkable instances of the Divine protection by which it has been so often guarded, we, your Majesty’s most loyal and obedient subjects, with all becoming respect, beg leave to congratulate your Majesty on this so eminent and happy deliverance.

“ And we gladly embrace this occasion to assure your Majesty, that as we have enjoyed a share of the benign influences of your government, whereby both our civil and religious liberties have been so happily preserved and vindicated, so we shall make it our glory (as we account it our duty) to render your Majesty the utmost service we are capable of, in that sphere wherein the law allows us to move. And as a further testimony of our fidelity and affection to your Majesty’s personal government, we cheerfully follow the pattern of the Honourable the House of Commons, in subscribing the association subjoined to this our humble address. Nor shall we cease to offer our fervent supplications to Heaven that the spirit of wisdom may continue to direct all your Majesty’s councils ; that the Lord of hosts may still succeed your army ; that troops of associate angels may always guard your royal person ; that your Majesty may have a long and prosperous reign on earth, and at length wear a crown of immortal glory in the Kingdom of Heaven.

“ Great Sir,

“ Your Majesty’s most loyal,

“ And most dutiful Subjects and Servants.”

The last speech of King William, delivered in 1701, breathes sentiments which shew the loss sustained by the nation, and most especially by Protestant Dissenters.

The King had recommended to his Parliament, in his last speech from the throne, what he had always much at heart—the union of all his Protestant subjects. “Let me conjure you,” said his Majesty, “to disappoint the only hopes of our enemies, by your unanimity. I have shewn, and will always shew, how desirous I am to BE THE COMMON FATHER OF ALL MY PEOPLE. Do you in like manner lay aside all parties and divisions; let there be no other distinction heard of among us for the future, BUT OF THOSE WHO ARE FOR THE PROTESTANT RELIGION, and the present Establishment, and of those who mean a Popish Prince and a French Government.”*

“It was in this Parliament that WITH GREAT DIFFICULTY an act passed, which secured the CROWN IN THE PROTESTANT LINE OF THE HOUSE OF HANOVER. God remarkably appeared on this occasion, in confounding the adherents of the Popish Princes of the House of Stuart. These were so numerous in the House of Commons that the bill passed in one of its stages BY A MAJORITY OF ONLY ONE! and it received the King’s signature, and that by commission, BUT A FEW HOURS BEFORE THE MONARCH’S LAMENTED DEATH. To these apparently fortuitous circumstances the English are indebted for the Protestant government of the House of Brunswick, AND THE PROTESTANT DISSENTERS for all the blessings which they have uninterruptedly enjoyed since the accession of that illustrious family to the Crown of Great Britain.”†

The just estimation of the character of William III., as given by Ivimey, must not be omitted.

“The reign of the illustrious William, and his no less illustrious Queen, who had secured to Protestant Dissenters the palladium of their rights, and protected them in the free and uninterrupted exercise of their privileges, was, alas! but of short continuance. The pious Queen died Dec. 28, 1694, of the small-pox, universally lamented. And the eighteenth century had not long commenced, when this excellent Prince, who had felt an equal regard for all genuine Protestants among his subjects, was hurried by accident to a premature grave. He died March 8, 1702, in the 52d year of his age, and the 14th of his reign. None but persons of Jacobite and Popish principles have attempted to traduce his noble character. He will always be reckoned among the most enlightened and beneficent Princes that have ever filled the Throne of England.”‡

That distinguished statesman, Sir William Temple, in his history of the Netherlands, gives the following interesting character of William III. when he was Prince of Orange, and 22 years old:—

* Chandler’s Parliamentary Debates, vol. 3, p. 185.

† Ivimey, vol. 3, pp. 30, 31.

‡ Ivimey, vol. 3, p. 27.

"A Prince who joined to the great qualities of his royal blood the popular virtues of his country; silent and thoughtful; given to learn and to inquire; of a sound and steady understanding; much firmness in what he once resolves, or once denies; great industry and application to his business, little to his pleasures; piety in the religion of his country, but with charity to others; temperance unusual to his youth and to the climate; frugal in the common management of his fortune, and yet magnificent upon occasion; of great spirit, and heart aspiring to the glory of military actions, with strong ambition to become great, but rather by the service than the servitude of his country; in short, a Prince of many virtues, without any appearing mixture of vice."

The death of William III. cast a gloom over the nation. The thirteen years of his reign presented a remarkable contrast to preceding times OF RELIGIOUS INTOLERANCE AND PERSECUTION; and Baptists were amongst those who felt most deeply the protecting influence of his benign and liberal sway.

The name of William III., of "glorious and immortal memory," is endeared to every true friend of civil and religious liberty.*

A brief reference has been made to the meeting of the General Assembly in London, in 1689. It will now be in order more particularly to advert to its proceedings regarding the Confession of Faith,† which was adopted at that Assembly, which it is said was held at the meeting-house, at Broken Wharf, Thames Street, where

* "Mr. Samuel Burch, many years an eminent deacon in the church of Little Wild Street, had such a lively recollection of the almost miraculous rescue of our religion and liberties at the Revolution, that nearly 40 years afterwards, about the year 1730, he endeavoured to obtain public honour to the great and good King William. By his own industrious application alone Mr. Burch obtained a petition to the Lord Mayor, Aldermen, and Common Council, signed by several hundred gentlemen, merchants, and others of the city, praying for a small piece of ground where Cheapside Conduit as lately stood, on which they proposed, at their own expense, to erect an equestrian statue to that great deliverer of these nations, King William III. But on this petition being presented, one of the gentlemen of the Common Council said, 'That as the Conduit, which was a public nuisance, had been removed, he hoped that Court would not permit another to be set up in the room of it.' And so on a debate the petition was rejected. Whatever shade those who disappointed so good a design drew on the gratitude of the British metropolis, yet as this honest and loyal attempt of Mr. Burch met with the approbation of all true Englishmen and good citizens, it ought to be recorded as a lasting monument to his own memory."—Funeral Sermon for Mr. Samuel Burch, by Dr. Joseph Stennett, p. 48, 1741.

† Crosby, in the Appendix of his 3rd vol. of the History of the Baptists, has given this Confession of Faith at length.

Hansard Knollys was the minister. It will be interesting to observe the manner and feeling with which the General Assembly entered upon those important engagements: it is indicated by the following extract from "The Narrative of Proceedings:—

"Whereas we, the pastors and elders of the several churches in and about London, did meet together and seriously take into our consideration the particular state of the baptized churches among ourselves; AND AFTER A LONG PERSECUTION, finding the churches generally under great decays in the power of godliness and defects of gifts for the ministry; also fearing that the same decays and defects might be among the churches of the same faith and profession throughout England and Wales, many of their ministers being deceased, MANY HAVE ENDED THEIR DAYS IN PRISON—MANY SCATTERED BY PERSECUTION TO OTHER PARTS, FAR DISTANT FROM THE CHURCHES TO WHICH THEY DID BELONG; from a due sense in these things, did, by a letter dated July 28, 1689, write to all the aforesaid churches throughout England and Wales, to send their messengers to a general meeting at London, the third of September, 1689. And being met together, the first day was spent in humbling ourselves before the Lord, and to seek of him a right way to direct him to the best means and method to repair our breaches, and to recover ourselves into our former order, beauty, and glory. In prosecution thereof, upon the fourth day of the same month, we, the elders, ministering brethren, and messengers of the several churches from several parts of England and Wales hereafter mentioned, being again come together, after first solemnly seeking the Lord by prayer, did conclude upon these following preliminaries, and lay them down as the foundation of this our Assembly, and rules for our proceedings; wherein all the messengers of the churches aforesaid, in city and country, as well for the satisfaction of every particular church, as also to prevent all mistakes, misapprehensions, and inconveniences, that might arise in time to come concerning this General Assembly, unanimously profess and declare:—

"1. That we disclaim all manner of superiority and superintendency over the churches, and that we have no authority or power to prescribe or impose anything upon the faith or practices of any of the churches of Christ. Our whole intendment is to be **HELPERS TOGETHER OF ONE ANOTHER, BY WAY OF COUNCIL AND ADVICE**, in the right understanding of that perfect rule which our Lord Jesus, the Bishop of our souls, hath already prescribed and given to his churches in his word, and, therefore, do severally and jointly agree.

"2. That in these things wherein our church differs from another church in their principles or practices in point of communion, that we

cannot, shall not, impose upon any particular church therein, but leave every church to their own liberty to walk together as they have received from the Lord.

"3. That if any particular offence doth arise betwixt one church and another, or betwixt one particular person and another, no offence shall be admitted to be debated among us TILL THE RULE CHRIST HATH GIVEN in this matter be first answered, and THE CONSENT OF BOTH PARTIES had, or sufficiently endeavoured.

"4. That whatever is determined by us in any case shall not be binding on any one church TILL THE CONSENT OF THAT CHURCH BE FIRST had, and they conclude the same among themselves.

"5. That all things we offer by way of counsel and advice BE PROVED OUT OF THE WORD OF GOD and the Scriptures annexed."

There were 105 churches in England and Wales represented at the General Assembly in London, in 1689, by 157 pastors, ministers, and messengers, who attended on that occasion.*

More than a mere passing mention of the names of some of those ministers who took a prominent part in advancing the interests of the denomination, is due to their memory.

WILLIAM KIFFIN claims the first notice, from his distinguished prominence, and was termed by an opposing writer of his day "THE METROPOLITAN OF THAT FRATERNITY,"—the Baptists. On account of the early period at which he united with the denomination, the purity of his principles, the many services he rendered to the Baptists by his influence with the government, and the active part he took for upwards of sixty years in every way which occurred respecting them, he seems to be entitled to the honourable appellation of "THE FATHER OF THE PARTICULAR BAPTISTS."

Mr. Kiffin was a member of the Independent Church, under the pastoral care of Mr. Lathorpe. The question of baptism having become a subject of dispute in that society, he became convinced of the unscriptural nature of infant baptism, and of the propriety of believers' baptism by immersion; and joined Mr. Spilsbury's church in Wapping, in 1638.

As the church in Devonshire Square is still in existence under the pastoral care of J. H. Hinton, M.A., some detailed references may be interesting.

This church was formed under William Kiffin, in 1638, and assembled near the present place of meeting, in Fisher's Folly; but

* In Appendix A are given the NAMES of pastors, messengers, &c., that attended the General Assembly in London, 1689, with the respective churches represented by them.

after the fire of London, in 1666, their place of worship was wrested from them, (the principle of might against right being prevalent,) and it was converted into a tabernacle for an EPISCOPAL congregation, till the parish churches could be rebuilt, when the Baptists were graciously permitted by the head of the (established) church again to occupy their own meeting-house.

In 1642, four years after he had thus joined the Baptists, he was one of the disputants with the famous Dr. Fealty. He was also engaged in a great dispute upon baptism at Coventry; Dr. Grew and Dr. Bryan were there on the side of the Pædo-Baptists, and Mr. Kiffin and Mr. Knollys on that of the Baptists. The debate was managed with good temper, and great moderation. Both sides claimed the victory, and parted good friends.

Thomas Patient, who had been an Independent minister, in America, where he had embraced the principles of the Baptists, but was so violently persecuted by his Independent brethren that he was obliged to return to England in 1640, and in 1666 became the co-partner of William Kiffin, but died the same year. His name appears with William Kiffin, as signed to the Confession of Faith of the first seven churches in London, in 1648.

In 1666, Daniel Dyke, M.A., who was educated at the University of Cambridge, succeeded William Patient in the co-pastoral office.

Special reference is made to this minister as having occupied the valuable living of Hadham in Magna, Hertfordshire, which he sacrificed upon embracing the sentiments of the Baptists. From the friendship of Oliver Cromwell towards him, Mr. Dyke was made one of his chaplains in ordinary, when he became Lord Protector. In 1653, he was made one of the "Triers" for the approval and admission of ministers, an office for which his learning, judgment, and piety, rendered him well qualified.

The new meeting-house in Devonshire Square was built at the beginning of the reign of James II., and was opened for public worship on TUESDAY, March 1, 1686. Mr. Kiffin, the venerable pastor, and others, preached on the occasion; and it is said that "psalms were sung there," a circumstance not very usual at that time amongst the Baptists.

Mr. Dyke continued a faithful labourer as the associate of William Kiffin, at Devonshire Square, till his death, in 1688, when about 70 years of age. He was buried at Bunhill-fields.

RICHARD ADAMS is named as having been associated with William Kiffin. It is probable, says Ivimey, that he obtained the living of Humberston, in Leicestershire, by the favour of his tutor and pastor, John Tombes, who was one of the "Triers" appointed by Cromwell

Richard Adams was ejected from his incumbency by the Bartholomew Act, in 1662. He removed to Mount Sorrel, where he was prohibited by Justice Babington from preaching, but would allow him to keep a school. The Justice sent for Mr. Adams, and told him if he would not leave off his meeting he must expect trouble. Soon after this, the Justice died from excessive bleeding. Mr. Adams, after the death of Mr. Dyke, in 1688, removed to London, and became a co-pastor to Mr. Kiffin, with whom he appears in the list of ministers who met in association in London, in 1692.

A lengthened notice is given of William Kiffin in the second volume of Ivimey's History of the Baptists. At one period of his ministry he appears in a twofold capacity, viz., that of a minister and a merchant. Writing of his success in the latter relation, "It pleased God," says Mr. Kiffin, "to bless our endeavours, increasing our store of pounds to hundreds, and from hundreds to thousands of pounds; giving me more of this world than I ever expected to enjoy. By these means I was enabled to improve the small talent God had given me, without being burthensome to any; and also to give without receiving, which I bless the Lord he hath in some measure given me the heart to do."

Mr. Kiffin was not without his inveterate enemies. It would seem THAT TREASON and NONCONFORMITY were considered as almost SYNONYMOUS. Attempts were made to take away his life by charges of conspiracy, by means of forged letters; and he was upon several occasions committed to gaol upon accusations of treason; but his purity of principle and integrity of character cleared him triumphantly through all this persecution; and when brought before the Council, "neither the Duke of Buckingham, nor the Council, nor the King, could find ought against him;" and the very false accusations tended to raise him in favour with the Court.

There is one incident that may not be uninteresting associated with the life and labours of Mr. Kiffin, and which shews his enlarged and liberal views. It appears an association called the Hamburgh Company had obtained a proclamation from the King, that none but that Company should trade to any parts of Holland or Germany with woollen manufactures. The influence of Mr. Kiffin was sought for the purpose of BREAKING DOWN THIS MONOPOLY; and in a committee of the whole House of Commons, as appears upon the Parliamentary records, at the request of the Speaker, he was desired to deliver his sentiments upon the injurious tendency of the monopoly. Such were his convincing views, as stated to the House, that a deputation was sent to his Majesty, beseeching him to call in the proclamation, and thus prevent the manifest injustice of this partial protection. Before

the King could consent to such a procedure, he commanded that Mr. Kiffin should appear before him in the Council. His enemies and opponents took their invention to endeavour to damage Mr. Kiffin's character and evidence in the estimation of the King; THEY also attended the Council, and gloried in the prospect that before night they would have him in THE GATE-HOUSE PRISON, as they intended to charge him with SPEAKING AGAINST THE KING'S PREROGATIVE. The attempts, however, of these men proved abortive. This advocate of commercial freedom was favourably heard by the King. He addressed such arguments against monopoly, supported by several Members of Parliament, that the King withdrew the proclamation, greatly to the mortification of the monopolists; and the woollen manufacturers of England were enabled, UNHACKLED, to trade to Holland and Germany.

It would appear from the preceding that Mr. Kiffin was an early advocate for commercial emancipation.

Associations and engagements such as referred to, according to the views of the present day, may scarcely appear compatible with the sacred calling and occupations of a minister of the gospel; but due allowance will be made by every intelligent reader for THE PECULIARITY OF THE TIMES in which these events took place.

To shew the inveteracy against this good man, he observes, "My Lord Arlington told me that though in every list of disaffected persons for to be accused, I was always one of them, yet the King would never have anything against me. My Lord Chancellor, also Earl of Clarendon, being very much my friend."

At the reiterated request of the King, Mr. Kiffin accepted, with four other Baptists, the dignity of an alderman of the city of London, and was enabled to interpose an influence importantly in favour of his persecuted brethren. Enough has been said to shew that he was a good and useful man.

Crosby says of him, "He was a man of great natural parts and some learning—a great disputant, and when joined to others had the preference. His religious sentiments were founded on the perfection of the Scriptures for all the purposes of doctrine and discipline; he, therefore, sought not the support either of the Assembly of Divines, the Triers, or the Parliament, having liberty to serve God without molestation was all that he desired; and by adhering closely to this principle, he escaped the mortification which many of the Independents and Baptists experienced at the restoration of the King, and at the re-establishment of Episcopacy.

He survived all the storms of the periods through which he passed—lived several years after the Glorious Revolution, and at length, in

peace and tranquillity, died in a good old age, on the 29th December, 1701, aged 86 years, full of days, riches, and honours; and was buried in Bunhill-fields, London.

In the multiplied struggles of the Baptists for religious freedom, and in their various association meetings, as also in connection with the Assembly of 1689, at which the Confession of Faith was adopted the name of Mr. Kiffin appears most interestingly conspicuous; and although he received the appellation of "THE FATHER OF THE PARTICULAR BAPTISTS," from a priority of connection with that body in all his subsequent relations, he acted out that character consistently to the latest period of his life.

In the life of the pious and venerable HANSARD KNOLLYS there were many incidents of peculiar interest; a few only can be touched upon. He was born at Chalkwell, in Lincolnshire, and was educated at Cambridge University.

When he was about twenty-one years of age, he applied to the Bishop of Peterborough for ordination; and after preaching sixteen sermons by way of trial, he was ordained a presbyter in 1629.

Not long after his ordination, the Bishop of Lincoln presented him to the living of Humberstone, and was a laborious and devoted minister, as will appear from the nature of his Lord's day work, which was not confined within the boundary of his own parish. It is stated that besides preaching to his own parishioners, he frequently preached at Hilton at seven o'clock in the morning, at Humberstone at nine, at Scarths at eleven, and at Humberstone again at three o'clock, besides every holiday, and at every burial both of poor and rich.

About 1631, he began to doubt the propriety of his conformity to some things enjoined in the Established Church to which he was obliged to attend. He had his scruples, and considered it wrong

TO WEAR THE SURPLICE;

TO USE THE CROSS IN BAPTISM;

TO ADMIT IMMORAL PERSONS TO THE LORD'S SUPPER.

It required no ordinary strength of principle in those times to act as Hansard Knollys did. On the side of CONFORMITY there was ease, respectability, and preferment; on that of DISSENT, and more especially for those who embraced Baptistical views, only the prospect of trouble, persecution, calumny, and reproach, and not unfrequently poverty itself. For the one all was sunshine; for the other storms and tempest.

What is known in the present day of such trials? Hansard Knollys, with so much that would be discouraging to human nature, had counted the cost; and in his investigations for truth, pursued as

the Christian and the scholar. The result of those investigations was, that he considered the despised and calumniated Baptists were nearest thereto, and he cast in his lot amongst them.

With his feelings and scruples he felt that he could not continue in the Established Church, and he accordingly resigned his living to the bishop, who, being desirous that the Church of England should not lose so zealous and conscientious a man, offered him a "better living;" but Hansard Knollys told his diocesan that he could do nothing but preach, and which was connived at for two or three years. At length he concluded that *the ordination* he had received from the bishop was not scriptural, and although with such prospects of church preferment, *he renounced it, and silenced himself*, "resolving," he says, "not to preach any more till I had a clear call and commission from Christ to preach the gospel."

In about 1637 he went to America, where he remained until near the close of 1641, his aged father having urged his return to England. Cotton Mather, in his History of America, makes honourable mention of Hansard Knollys. "For his piety his name ought to live in their books. He had a respectful character amongst the churches of that wilde ness."

In his autobiography he refers to the benefits derived from the spiritual instructions of Mr. Wheelwright, a silenced minister, and says, "I began to preach the doctrines of free grace according to the new and everlasting covenant, for three or four years together, whereby many sinners were converted, and many believers were established in the faith." During this time he preached at Woodenderry, at Fulleby-on-the-Hill, and at Wainfleet, till in 1636 he was apprehended at Boston, by virtue of a warrant from the High Commission Court, and kept a prisoner in the person's house who served the warrant. "But," says Mr. Knollys, "God helped me to convince him, and he was so greatly terrified in his conscience, that he set open the doors and let me go away."

Some time after this Mr. Knollys went into Suffolk, and preached in several places, as opportunity afforded, at the request of his friends. At one time he was stoned out of the pulpit; at another time the church doors were shut against him and his hearers; upon this he preached in the church-yard. This was considered too great a crime to be connived at or excused, and he *was taken into custody* for such a misdemeanour,—was first prosecuted at the petty sessions in the county, and then sent up a prisoner to London. His sermons were said to be seditious and factious, and articles of complaint were made against him to the Parliament. At his examination he proved the falsity of the charge, and shewed that the disorder which had hap-

pened when interrupted in his preaching was owing to the violence and malignity of his opposers. He produced copies of his sermons which he had preached, and they were afterwards printed. His answers were so satisfactory that, on the report of the committee made to the House, he was not only discharged, but a vote passed that he might have liberty to preach in any part of Suffolk, *when the minister of the place did not himself preach there.* For these false charges a cost of £60 was incurred.

Mention is made to his having in London collected a "considerable school on Great Tower Hill," and to his having been chosen master of St. Mary's Axe Free School, in London.

It appears that when in London he preached for some time in the public churches with great approbation; but the Assembly of Divines disapproving of his preaching against a National Church, Established Uniformity, and Infant Baptism, gave him much trouble. He relates the following as to his imprisonment:—"The committee for plundering ministers sent their warrant to the keeper of Ely House to apprehend me, and bring me in safe custody before them. They took me out of my house, carried me to Ely House, and there kept me prisoner several days, without any bail; and at last carried me before the committee, who asked me several questions, to which I gave them sober and discreet answers. Among others, the chairman, Mr. White, asked me who gave me authority to preach? I told him the Lord Jesus Christ. He then asked me whether I were a minister? I answered that I was made a priest by the prelate of Peterborough; but I had renounced that ordination, and did here again renounce the same. They asked me by what authority I preached in Bow Church? I told them, after I had refused the desire of the churchwardens three times one day after another, their want of supply and earnestness prevailed with me, and I went thither. They opened the pulpit door, and I went up and preached from Isaiah lviii., and gave them such an account of that sermon (thirty ministers of the Assembly of Divines so called being present,) that they could not gainsay, but made me withdraw, and said nothing to me, nor could my jailer take any charge of me; for the committee had called for him, and threatened to turn him out of his place for keeping me prisoner so many days. So I went away without any blame, or paying my fees."

Finding he could not without offence continue to preach in the Established churches, he withdrew and opened a meeting-house in Great St. Helen's. From the popularity of Hansard Knollys as a preacher, his congregation was large—seldom less than one thousand hearers. A Baptist Church was formed about two or three years afterwards; he was regained over it in 1645, and continued to preach

among them, *except when prevented by imprisonment and other persecutions*, till his death. "The life of Mr. Knollys," writes Ivimey, "was little less than a constant scene of vexation and distress, especially after the restoration of the King. The mad insurrection of Venner and his frantic associates supplied a pretext to the Court to punish the obnoxious Nonconformists; and in this persecution Mr. Knollys had his full share. It is, however, stated that not one Baptist was found to be amongst those fanatics. At that time he was imprisoned in Newgate for eighteen weeks. Upwards of four hundred godly and peaceable persons were confined with him, who knew nothing of the design till, at the King's coronation, they were all, by an act of grace, set at liberty."

The words of the Apostle were, indeed, literally fulfilled in the experience of this good man, that "we have here no continuing city!" We can trace him from this country to America, and then back again; from England into Wales, from London to Holland, and from thence into Germany, then back to Rotterdam, and from the latter place to London once more. These wanderings about, too, were not the effects of choice, but of necessity. They, however, furnished him with numerous instances of the providential mercies of God toward him. It was during his absence in Holland and Germany his property was confiscated to the Crown; and when the law did not sanction the act, a party of soldiers was despatched to take forcible possession of his property.*

"When the act against conventicles was passed, 1670, he was taken at a meeting in George Yard, and committed to the Compter, Bishopsgate Street. Obtaining favour in the eyes of the keepers, he had liberty to preach twice every day in the Common Hall, and most of the prisoners came to hear him, and some of them blessed God that he was sent to the prison. He was soon after set at liberty at the Old Bailey Sessions."†

In 1684 he was imprisoned six months in the New Prison. Neither his age nor former sufferings could screen him from the malice of those who, to introduce despotism and Popery, were the enemies of all who were zealous to defend civil and religious liberty. He was now in his 84th year; and it was credibly reported that a little time before he was imprisoned, a lord came to him from the Court and asked him whether he and his friends of his persuasion would accept of a toleration gladly? The excellent man replied, "I am old, and know but few men's minds." Being further pressed for an answer he said, "I am of opinion that no liberty but what came by Act of Parliament

* Neal, vol. 5, p. 138.

† Ivimey, vol. 2, p. 350.

would be very acceptable, because that would be stable, firm, and certain." To such artful conduct did the Court descend, in order to make the Dissenters wish for a toleration which would include the Papists. It ought to be recorded, to the honour of this apostolic man, that he preferred a prison to any concession that would effect the interest of the Church of Christ.

Such was his popularity, that the owner of the property where he preached in Great St. Helen's was instigated to remove him; and in 1688 he is referred to as having a meeting-house at Broken Wharf, Thames Street, where the assemblies of ministers and messengers met in 1689 and 1692.

This eminent man spent upwards of seventy years in the ministry, and was more than fifty years pastor of a Baptist Church. He lived to the advanced age of ninety-three, "and quitted the world in transport of joy," 19th September, 1691, and was buried in Bunhill-Fields, having survived all the persecutions to which he had been subjected, and at his advanced age was particularly active in promoting the union and prosperity of the Baptist churches.

Notwithstanding the various engagements of Hansard Knollys, he found time to publish many works—twelve are enumerated by Ivimey.*

It is highly interesting in observing how WILLIAM KIFFIN and HANSARD KNOLLYS acted so frequently together in the important religious engagements of their times, *for a long succession of years*. In the public documents, in association letters, or in ordination services, these devoted men appear to have taken the lead in the Baptist denomination.

BENJAMIN KEACH was a distinguished man in his day. He was born at Stokehaman, in Buckinghamshire, February 29, 1640. He applied himself very early to the study of the Scriptures, and observing them to be entirely silent as to the baptism of infants, he began to suspect the validity of the baptism he had received in his infancy; and after having deliberated upon the matter, was baptised, upon a profession of his faith. The Church with whom he was united discovered his piety and talents, and in 1658 he was called to the solemn work of the ministry.

There being liberty in England for all sorts of preachers, as well as for all kinds of opinions, during two years after he had been engaged in the ministry, he met with no trouble or opposition at that time; but soon after the return of Charles II, persecution again revived, and the Baptists were the first that suffered under it.

* Ivimey, vol. 1, p. 357.

It appears that Benjamin Keach had no small share in the sufferings of the times. He was often seized when preaching, and committed to prison,—sometimes bound, sometimes released upon bail, and sometimes his life was threatened. A band of troopers came when he was preaching in Buckinghamshire in great rage and violence upon the assembly, and swore they would kill the preacher; accordingly he was seized, and four of the troopers declared their resolution to trample him to death with their horses, and, laying him bound upon the ground, prepared themselves for the fact; but the officer seeing their design, rode up towards them, and just as they were going to spur all their horses at once upon him, interposed and prevented them. Then he was taken up and tied behind one of the troopers, cross his horse, and so carried to *gaol*; from whence, after some time of suffering great hardships and trouble, he was released.”*

It was in 1664 that Mr. Keach wrote a little book, entitled, “*The Child’s Instructor; or, a New and Easy Primer.*” Several of his friends desired him to print it for the use of their families, and accordingly it was printed in London without his name being affixed to it—(Hansard Knollys prefixed a preface to it.) Among several things asserted were that infants ought not to be baptized—that laymen having abilities might preach the gospel—that Christ should reign personally upon the earth in the latter day, &c. The publication of this little book soon brought down upon him the indignation of the higher powers. Mr. Keach’s books were seized, and he was bound over to the assizes to answer for the offence. His indictment was, that being “a seditious, heretical, and schismatical person, evilly and maliciously disposed and disaffected to his Majesty’s government, and the government of the Church of England, did maliciously and wickedly, on the first day of May, in the sixteenth year of our Sovereign Lord the King, write, print, and publish, or cause to be written, printed, and published, one seditious book, entitled, *The Child’s Instructor; or, a New and Easy Primer*; wherein are contained, by way of question and answer, *these damnable positions*, contrary to the Book of Common Prayer and the Liturgy of the Church of England; that is to say, in one place you have thus written:—

“Q. Who are the right subjects of *Baptism*?

“A. *Believers*, or godly men and women only, who can make confession of their faith and repentance.

“In another place you have maliciously and wickedly written these words:—

* Crosby, vol. 2, p. 186.

"Q. How shall it go with the saints?

"A. O, very well; it is the day that they have longed for; then shall they hear that sentence, '*Come, ye blessed of my Father, inherit the kingdom prepared for you;*' and so shall they reign with Christ on the earth a thousand years, even on Mount Sion, in the New Jerusalem, for there will Christ's throne be, on which they must sit down with him.

"In another place you have wickedly and maliciously written these plain English words:—

"Q. Why may not *Infants* be received into the church now, as they were under the law?

"A. Because the fleshly seed is cast out, though God under that dispensation did receive *Infants* in a lineal way by generation; yet he that hath the key of David, that openeth and no man shutteth, that shutteth and no man openeth, hath shut up that way into the church, and hath opened the door of regeneration, receiving in none now but *believers*.

"Q. What, then, is the case of *Infants*?

"A. *Infants* that die are members of the kingdom of glory, though they be not members of the visible church.

"Q. Do they, then, that bring in *Infants* in a lineal way by generation (into the church) err from the way of truth?

"A. Yea, they do; for they make not God's holy word their rule, but do presume to open a door that Christ hath shut, and none ought to open."³

The reader must be referred to the interesting and lengthened account of his indictment and trial, as given both by Crosby and Ivimey in their histories of the Baptists.

As might be expected, a verdict was obtained against him. Being called to the bar, the judge passed sentence as follows:—"Benjamin Keach, you are here convicted for writing, printing, and publishing a seditious and schismatical book, for which the court's judgment is this, and the court doth award,—That you shall go to *gaol* for a fortnight without bail or mainprize; and the next *Saturday* to stand upon the pillory at Ailsbury, in the open market, for the space of two hours, from eleven of the clock to one, with a paper upon your head with this inscription—'For writing, printing, and publishing a schismatical book, entitled, *The Child's Instructor; or, a New and Easy Primer.*' And the next *Thursday* to stand in the same manner, and for the same time, in the market of Winslow; and there your book shall be openly burnt, before your face, by the common hangman,

in disgrace of you and your doctrine. And you shall forfeit to the King's Majesty the sum of *twenty pounds* ; and shall remain in *gaol* until you find sureties for your good behaviour, and appearance at the next *assizes*, there to *renounce your doctrines*, and make such public submission as shall be enjoined you. TAKE HIM AWAY, KEEPER."*

Upon the passing of the sentence Mr. Keach said, "I HOPE I SHALL EVER RENOUNCE THOSE TRUTHS WHICH I HAVE WRITTEN IN THAT BOOK."

A brief notice may be taken of the execution of the sentence. When standing in the pillory, getting one of his hands at liberty, "he pulled his Bible out of his pocket, and held it up to the people, saying, Take notice, that the things which I have written and published, and for which I stand here this day a spectacle to men and angels, *are all contained in this book*, as I could prove out of the same, if I had an opportunity."

On the Saturday following he stood again in the pillory at Winslow, the town where he lived, *and had his book burned before him*.

When Benjamin Keach removed to London, and first settled with his people, they met together in a private house, in Tooley Street, Southwark, the better to conceal themselves from their persecutors. It was on the occasion of the brief indulgence granted by Charles II. to Protestant dissenters that a meeting-house was erected in Goat Street, Horseliedown. In 1668, when twenty-eight years of age, he was ordained to the pastoral office, by imposition of hands of elders of other churches. Through the blessing of God upon his ministry, the church quickly increased to a considerable number ; they had frequent occasion to enlarge their place of worship, so that it was at last capable of containing nearly a thousand people.

Mr. Keach, as a zealous Baptist, was ardently engaged in the controversies of his times, upon the Baptismal question ; and Mr. Baxter, who was the leading disputant on the side of the Pædo-Baptists, met in him an unconquerable antagonist. At the request of the Assembly, in 1692, he visited the Baptist churches in several parts of the kingdom to preach the gospel to them. In his journey he was accompanied by Mr. Benjamin Dennis, and it was attended with great success. His zeal for the denomination with which he was connected appeared in his writings in defence of it ; the encouraging of ministers who came to him from all parts of the kingdom, and by promoting the erection of several places of worship. This devoted man died July 18, 1704, after a suffering and laborious work of forty-six years in the ministry.

* Crosby, vol. 2, pp. 201, 202.

The books written by Benjamin Keach amounted to forty-three, a list of which is given by Crosby. Special reference is made by Bogue and Bennett in their "History of Dissenters" to two of his works, viz., the "Tropologia, or a Key to open Scripture Metaphors," in two volumes, published in 1692; and his "Gospel Mysteries Unveiled, or an Exposition of all the Parables," folio, published 1704. Both are books for which the Christian world are under great obligation to the author. To the honour of Mr. Keach, and as the strongest proof of their value, both these performances are still in request, and continue to be sold at a high price at the present day.*

It must be a matter of surprise, that amidst so much labour, suffering, and persecution, that by his pen he was enabled to leave to posterity so large a legacy of Scripture literature.

ANDREW GIFFORD was amongst the most active and devoted of his times, in advancing the interests of the Baptist denomination. He was born about the year 1641, baptized in June, 1659, and was received into the church in the Pithay, at Bristol. He began his ministry in 1661; frequently preaching in St. Leonard's church, till excluded by THE ACT OF UNIFORMITY. In 1677 he was ordained pastor of the church—The Pithay, or The Friars.

The forest of Ringwood, three miles from Bristol, was frequently the place of resort of Mr. Gifford and his friends in times of persecution, for the enjoyment of worship—a place where Whitfield and Wesley have since preached with so much success. The county magistrates learned that Mr. Gifford resorted to the forest. They were, it is said, "filled with great indignation;" but a good Providence preserved him from falling into their hands till the latter end of November, 1680, when he was taken by a warrant signed by no less than thirteen of them, and sent to gaol.

The following is an extract from the Broadmead Records:—"On the 19th, we met on Somersetshire side, and brother Whinnell in peace. This evening Ollive and his companions searched Mr. Gifford's house for him, and Mr. Young's; first under the pretence of finding a *meeting*, and afterwards *for arms*; and made them open every box and chest, and tumbled their linen. On the 20th, they took the names of eighteen of Mr. Gifford's people, and told Mr. Crotch they must go next sessions to Ilchester. The same officers disturbed brother Gifford's meeting, and had liked to have caught Mr. Gifford."

"On the 20th January, brother Gifford and his people, by reason

* History of Dissenters, vol. 2, p. 287.

of the extreme cold, could not stay abroad, but went into one Gold's house, a collier, beyond Dungeon's Cross. And the informers had employed two boys to dog the people, and they brought them word they went into that house ; so they beset the house, and kept all in till they had taken their names, and took Mr. Gifford first to the Sun alehouse, then to Newton's Arms."*

The colliers were much attached to Mr. Gifford, and laboured to protect him against the officers who would endeavour to apprehend him :—

They would assemble in a field near the city, and surround him while he was preaching ; and if likely to be interrupted by the officers, would throw a large great coat over him to disguise him, and place a pitchfork, with hay on the top of it, on his shoulder, and thus secure his safe retreat.

He was once invited to preach a funeral sermon, at a market town in Somersetshire, for a wife of one of the most respected and wealthy inhabitants. Permission was granted him to preach in the parish church ; but his enemies *kept the organs playing so long after he was in the pulpit*, that, perceiving their intention, he retired into the church-yard, and stood upon a tombstone, from which he addressed a numerous audience without any further disturbance.

He was often forced to swim through great floods in his journeys, which he preferred doing rather than disappoint a meeting. And though he escaped drowning, which others who made the same experiment did not, yet he often fell into the hands of persecutors, and was treated by them with great severity. Four times he suffered imprisonment during the three hot seasons of persecution in King Charles's reign ; thrice in Newgate, Bristol, and once in Gloucester Castle.

It is said he had great favour in the eyes of *some* of the magistrates of Bristol, who could not approve of hunting so INNOCENT AND HOLY A MAN, whose very countenance and presence struck amaze into the beholders.

Once, while preaching in the chapel of the Blackfriars, Bristol, which was the place his people hired for that purpose, the Mayor and Aldermen came with the sword and other city regalia before them, and commanded him to be silent, and come down. Mr. Gifford replied, he was about his Master's business ; but if they pleased to stay till he had done, he would go wherever they pleased. They accordingly did so, and when he attended them to the council-house they dismissed him with a soft reproof and caution, not to offend for the future.

* Hansard Knollys' Publication, Broadmead Records, p. 470.

During the period of twenty-eight years he endured a great "fight of afflictions." After the Revolution he would often speak of it with great pleasure, that though many professors forsook "the good old way," and conformed from the influence of the fear of man, yet he had lost but *two* of his members, amongst the many that were added to his church.

One of the above persons became a grievous persecutor, and both of them died miserably. He would also observe with great satisfaction that throughout the whole time he never lost a day of prayer, a meeting of conference, or for the administration of the Lord's Supper, *except when he was in prison*. And even there he preached and prayed with the prisoners with considerable encouragement; the gaols being remarkably reformed while he and other ministers continued in them. In Gloucester Castle Mr. Gifford had the company of Mr. George Fownes,* pastor of the Broadmead church, and left him there at the time of his remarkable deliverance.

He was a very active promoter of a general union of the Baptist churches in England and Wales, and attended all the meetings in London; and it is interesting to perceive his name so often in conjunction with William Kiffin, Hansard Knollys, and Benjamin Keach, of whom respectively brief notices have been given.

He died Nov. 6, 1721, aged 80, after being in the ministry sixty years, and pastor of the church nearly 44 years.

The following extract is given from an elegy written to his memory:—

"So brave the man, so great, so good his soul,
That all his pious pains, his care, his love,
Was to bring people to the joys above.
No labour, cost, nor hazards would he shun;
But freely into gaols and dangers run;
When Christ did call, or churches stood in need,
He never flinched, but still his flock did feed
With food of Angels—blessed Manna, which
He daily gave to poor as well as rich;
Whereby he many thousands snatched from hell,
That shall with God in glory ever dwell."

In the preceding biographical sketches which have been presented, only a few names have been selected that took a more prominent part in

* The Broadmead Records thus refer to this good man:—"On the 29th Nov., 1685, our pastor, brother Fownes, died in Gloucester gaol, having been kept **THREE** **FOR ABOUT TWO YEARS AND NINE MONTHS** a prisoner, unjustly and maliciously, for the testimony of Jesus and preaching the gospel. He was a man of great learning, of a sound judgment, an able preacher, having great knowledge in divinity, law, physic, &c.; a bold, patient sufferer for the Lord Jesus and the gospel he preached."

the concerns of the denomination at the period referred to. A notice might have been taken, and that with peculiar interest, of other names who were devotedly active during the periods which have been brought under review—such as HENRY JESSEY, M.A., who was ejected from St. George's, Southwark, a learned and pious minister of the time ; JOHN TOMBES, B.D., who was ejected from Leominster, in the county of Hereford, a man of great learning and moderation. It is said of him by Wood, the Oxford writer, (referring to a controversy between John Tombes and Richard Baxter,) that John Tombes was the *Coryphæus* of the Anabaptists, and Edward Baxter of the Presbyterians. In the controversy, the victory, as is usual, was claimed on both sides ; but Wood remarks, "All scholars then and there present, however, who knew the way of disputing and managing arguments, did conclude that TOMBES got the better of BAXTER, by far." WILLIAM DELL, M.A., ejected from Yeldon, in the county of Berks, and from being master of Caius College, Cambridge. HENRY DENNE, ejected from Elssy, and who suffered much for his nonconformity. FRANCIS BAMFIELD, M.A., ejected from Sherborne, in the county of Dorset. He was *one of the most celebrated preachers* in the West of England, "and extremely admired by his hearers." He died in Newgate, a victim of the persecuting times in which he lived. FRANCIS CORNWALL, M.A., an incumbent of Mardent, in Kent, and was imprisoned for nonconformity, to wearing the surplice, to kneeling at the sacrament, the cross in baptism, and other ceremonies then imposed. PAUL FREWEN, ejected from Kempley, in the county of Gloucester. He became the minister of a Baptist church, in Warwick, was a good preacher, and a very popular man. Particular reference might also have been made to Dr. NEHEMIAH COXE, who was called to the ministry at the same time as the celebrated JOHN BUNYAN, of the Baptist church, at Bedford. He is frequently adverted to in "Crosby's Baptists." Mr. Peggott mentions him as "a very excellent, learned, and judicious divine ;" and Dr. DE VEIL styles him "that great divine, eminent for all manner of learning." Allusion might also have been made to WILLIAM COLLINS, who bore a conspicuous part in the General Assemblies, in London. He was associated with Dr. Coxe in the preparation of THE CONFESSION OF FAITH adopted by the General Assembly in 1689. To Mr. Collins is attributed the compilation of THE BAPTIST CATECHISM, the two forementioned productions which form so important a portion of this work.

Several other names might be mentioned, distinguished for piety and learning ; but the more lengthened notices of WILLIAM KIFFIN, HANSARD KNOLLYS, BENJAMIN KEACH, and ANDREW

GIFFORD, will sufficiently indicate *the spirit of the times*, and the great sufferings to which those excellent men were subjected in the conscientious maintenance of their principles.

Another advance is now made in the historical notice. Upon the death of the lamented King William, the sorrow occasioned thereby was in some degree alleviated by the hopes that were entertained by Protestant Dissenters that his successor, the daughter of James II., who had been educated in Protestant principles, would imitate her pious and illustrious sister, the late Queen Mary.

Protestant Dissenters rejoiced that the suppositious heir was prevented from coming to the Throne by the last act of the late King's political life, which secured the Crown in the line of the Protestant succession.

Queen Anne gave a solemn pledge that she would make the principles of the Act of Settlement the rule of her government, and the measures of her predecessor the model of her character.

The Baptists were not deficient in loyalty and zeal at this period. Mr. John Piggott, in a sermon, delivers his sentiments upon the accession of Queen Anne, as follows:—"Let us not," says he, "forget to bless God for a Protestant Queen, and her peaceable accession to the Throne. This excellent Princess discovered a becoming zeal for the Protestant religion, in opposition to Popery, when she moved in a lower orb; we have just reason, therefore, to expect that her zeal will be as warm and regular now she acts in a more exalted state. And let us not cease to pray for the illustrious Queen Anne, that she may have wisdom as an angel of God, to go in and out before so great a people; that she may be the Deborah of our English Israel, and a nursing mother to all the reformed churches; that she may have a prosperous reign, a long life, a safe government, a secure palace, faithful counsellors, valiant armies, and a loyal people; that she may trample upon the necks of her enemies, and reign in the hearts of her subjects; and that, under the influence of her wise and mild administration, true and undefiled religion may revive and flourish; to which I wish all her Majesty's subjects may as heartily say amen as do the Protestant Dissenters of the three kingdoms."*

A sermon by Mr. Joseph Stennett, minister of Pinner's Hall, about this time excited much attention.

"Some noble person presented a copy of it to the Queen, without the knowledge of the author. The Queen having read it, was so pleased with it that she ordered a gratuity to be paid him out of the privy purse, to be presented to him with her Majesty's thanks."†

* Ivimey, vol. 3, p. 40.

† Ivimey, vol. 3, p. 41.

The Protestant Dissenting Ministers in London had hitherto acted in separate bodies; but at the commencement of this reign they had agreed to form a committee, selected from the general body of approved ministers of the three denominations in the city of London and Westminster and their vicinity. This committee consisted of four Presbyterians, three Independents, and three Baptist ministers, who were chosen by the respective denominations to which they belonged.

With regard to the Baptists, it is highly probable that this arrangement arose, in a considerable degree, from the eminence to which some of their ministers had been raised in the public estimation, by their learning and patriotism.

The address which was presented to the Queen, after the battle of Blenheim, was the production of the pen of Mr. Joseph Stennett, and was highly commended by Lord Chancellor Cowper.

In the early part of the eighteenth century, several eminent persons who had been distinguished during some of the previous reigns for the promotion of the interest of that section of the Christian Church to which they were united, were removed by death, amongst whom are to be found the following:—William Kiffin, Benjamin Keach, William Collins, Thomas Harrison, Benjamin Devins, and Hercules Collina. The loss of these excellent men was severely felt by the Baptists of that time.

It was at the beginning of 1708 that the enemies of civil and religious liberty began to exert their influence at Court; and the Queen was drawn into a plan to support those measures, which were, doubtless, designed to prevent the Protestant family of Hanover from coming to the throne. The change which took place at this period, in the affairs of state, gave new life to the expiring power of the French monarch, and eclipsed the glory of her Majesty's reign, which had hitherto been crowned with laurels of victory, so as to fill her friends with wonder, and her enemies with fear.

At a time when the Parliament was convened this year (1708,) public affairs were brought to so critical a juncture that many eminent citizens, with the approbation of several noble and zealous assertors of English liberty, concluded that an address of advice should be presented by the citizens of London to their representatives. That a dissenting minister, and that minister a Baptist, should be selected to draw it up, gives a strong idea of the distinguishing eminence of the character of Mr. Joseph Stennett, who, by that circumstance, is again brought under notice.

At the conclusion of the war with France, it was much wished at Court that the general body of Protestant dissenting ministers in

London would present an address of congratulation to the Queen ; but they could not be prevailed upon to do so.

On this occasion, says Ivimey, "the Baptists had an opportunity of giving full proof of the integrity of their principles and the consistency of their conduct, which entitled them to the confidence and the respect of their brethren of the other denominations."

A noble lord, who had been a particular friend of Mr. Joseph Stennett, probably the Earl of Peterborough, was employed by her Majesty's ministers, in connection with another noble peer, to induce the London Baptists, in their collective character, as a separate denomination, to approve the measures of the government. Mr. Stennett was sent for by them ; these noblemen thinking that if they could gain him over, it would go far towards accomplishing their object. "Some things were insinuated by these peers in their conversation, which tended to produce an alienation of the Baptists from the other denominations ; and assurances were made to him, that such a compliance with the expectations of the Court from him and his brethren, would be very acceptable, would bring them highly into the esteem of the Queen, and secure them any favour they could reasonably expect. Mr. Stennett was not to be taken with the gilded bait : he well knew that liberty was only safe when secured by the proper administration of the laws, and not when it was in any measure made to depend upon caprice and royal favour ; and he assured their lordships, without hesitation, that 'neither himself nor his brethren could ever be brought to justify with their hands what their hearts disapproved ; and that no particular advantages to them could ever counterbalance their regard for their country.'"

In the latter part of the reign of Queen Anne, as the enemies of Dissenters lost no opportunity in their endeavours to crush them, FOR THEIR STEADY ATTACHMENT TO THE PROTESTANT SUCCESSION OF THE HOUSE OF HANOVER, a bill was brought into the House of Commons, May 12, 1714, entitled, "AN ACT TO PREVENT THE GROWTH OF SCHISM, &c., and for the further security of the Churches of England and Ireland as by law established."

It will be seen that besides the various measures which had been taken by the Stuarts against Dissenters, such as the Corporation Act, Act of Uniformity, Conventicle Act, and the Five Mile Act, the Schism Act, now attempted to be introduced, was but an emanation from the same persecuting spirit of religious intolerance which had slumbered through the reign of William and Mary, and up to this period through that of Queen Anne.

* Ivimey, vol. 3, p. 69.

The Schism Act, thus introduced by the opponents of religious freedom, struck at the rights of conscience; and, as it has been observed, was the most grievous measure probably that could have been devised, and, in fact, showed but little advance in evangelical civilization amongst the ruling powers.

The direct and avowed object of the Schism Bill was, "To prevent the Dissenters from keeping up the succession of their learned ministers, by giving those of the established religion **AN ABSOLUTE CONTROL OVER THE EDUCATION OF CHILDREN.**"*

It was designed to follow up the Schism Act by another, calculated more extensively to abridge the liberties of the Dissenters. It can scarcely be believed that such attempts, in the eighteenth century, would have been made as the following, namely, "**TO PREVENT ALL PROTESTANT DISSENTERS FROM VOTING AT ELECTIONS, OR FROM SITTING IN PARLIAMENT.**"

This Schism Bill "enacted that no person should keep any public or private school, or seminary, to teach or instruct youth, as tutor, or schoolmaster, unless he subscribed this declaration:— 'I, A B, do declare that I will conform to the liturgy of the Church of England, as by law established;'" and shall have obtained a license from the archbishop or bishop, or ordinary of the place, under his seal of office. And whosoever should be found doing this without these qualifications was, upon conviction, to suffer three months' imprisonment. No license should be granted, unless the person produced a certificate that he had received the sacrament according to the usage of the Church of England, at some parish church, and within the space of one year. If, after this, the schoolmaster should be found present *at any religious assembly, or at any other place of worship than the Church of England*, **HE WAS TO BE IMPRISONED THREE MONTHS**, and from thenceforth he was incapable of teaching in any school or seminary, or instructing any youth as tutor or schoolmaster.

The next clause deserves to be inserted in the very words of the act:—"And be it further enacted, by the authority aforesaid, that if any person, licensed as aforesaid, **SHALL TEACH ANY OTHER CATECHISM THAN THE CATECHISM SET FORTH IN THE BOOK OF COMMON PRAYER**, the license of such person shall from thenceforth be void, and such person shall be liable to the penalties of this act."† Any person who, for the foregoing offences, had lost his license, in order to his being capable again of acting as a schoolmaster or tutor, he was required to make oath in a court of justice, that, during the space of twelve months, *he had not been present at any dissenting*

* Neal, vol. 5. Appendix, p. cliv.

† Appendix B.

place of worship, and had received the sacrament three times during the year, according to the usage of the Church of England.*

Such was the nature of the Schism Bill, which must, as Brook observes, "shock the feelings of every ingenuous reader." Severe as it appears, it is said to have been incomparably more so when it first came out of the hands of Bolingbroke and his coadjutors; but Harley had expunged the harshest and most persecuting clauses.

It will be clear to any candid mind what were the intentions of this bill. It was nothing more than **ANOTHER UNIFORMITY ACT** under a feigned name. That the education of the people should, by every possible means, be taken out of the hands, and withdrawn from the influence of *the dissenting* portion of the community, and confined within the power of the "predominant Sect,"—the legislature taking care to have special exceptions for **NOBLEMEN'S FAMILIES, &c.** Such was their regard for the intellectual and moral elevation *of the people*.

This bill was not carried through the Commons without meeting with strong expressions in favour of Protestant dissenters; and was represented as a law more like a decree of Julian, the apostate, than a law enacted by a Protestant Parliament, since it tended to raise as great a persecution against our Protestant brethren, as either the primitive Christians suffered from the heathen Emperors, or the Protestants from the Inquisition.

On the other hand, it was asserted, but for which no proof was produced, that the Dissenters were equally dangerous to the church and state. The bill was carried May 27, 1714, by a majority of 237 against 126.

When the bill was introduced into the House of Lords it was strongly opposed.

The celebrated **LORD COWPER**, who took a lead in that opposition, said—"No man was more ready than himself to do everything that was necessary for preventing the growth of schism and the security of the church; but that this bill was so far from answering the title of it, that, in his opinion, it would have a quite contrary effect, and prove equally pernicious to church and state. Instead of preventing schism, and enlarging the pale of the church, this bill tended to introduce ignorance, and its inseparable attendants, superstition and irreligion."

The **EARL OF WHARTON** "wondered that noble lords, who had been educated at dissenting academies, and whose tutors he could name, were so forward in suppressing them, and reminded the bishops who choose to be so silent in the debate of a law that had not yet been

* Brook's Religious Liberty, vol. 2, pp. 248, 249.

recited, the law of the gospel, 'to do unto others as we would be done unto.'"

The EARL OF NOTTINGHAM said, "he had observed, both from history and from his own experience, that all the persecution that had been raised in England against schismatics originally proceeded from and tended to produce Popery."

LORD HALIFAX moved that Dissenters might be allowed schools for the instruction of THEIR OWN CHILDREN. A majority, however, of the enlightened and liberal legislators of the day considered that to be too great an indulgence for schismatics, and the motion was lost.

The legislative liberality was extended by the insertion of two clauses. One was that Dissenters might be permitted to have SCHOOLMISTRESSES to teach their children to read. The other, still more important, that this act should not extend to any person who should instruct youth in reading, writing, arithmetic, or any part of mathematical learning which relates to *navigation and mathematics only!*

The inflicting of the penalties which was taken out of the hands of the Justices of the Peace, where the Commons had proposed to place it, was committed to the cognizance of the Superior Courts. This afforded *some* additional alleviation.

On the third reading of the bill an exception from its penalties was obtained for every person employed by any NOBLEMAN or NOBLE-WOMAN to teach in their families, provided he did in every respect qualify himself according to the act, except only in that of taking a license from the bishop. The provisions of this bill were made to extend to Ireland; and it was carried with some trivial alterations, without improving its spirit.

It is interesting, however, to know that there were several noble peers who not only raised their voices against the persecuting Schism Act, but "a very spirited protest was signed by six dukes, one marquis, ten earls, two viscounts, seven lords, and five bishops." The fourth article of this protest was, "This must be the more grievous to the Dissenters, because it was little expected from the members of the Established Church, after so favourable an indulgence from the Act of Toleration, and the repeated declarations and professions FROM THE THRONE AND FORMER PARLIAMENTS against all persecutions, which is the peculiar badge of the Roman Church, which avows and practices this doctrine; and yet this has not been retaliated even among the Papists; for all the laws made against them have been the effects and just punishment of treasons from time to time committed against the state. But it is not pretended that this bill is designed as the punishment of any crime which the Protestant dis-

senters have been guilty of against the civil government, or that they are disaffected to the Protestant succession, as by law established, for in this THEIR ZEAL IS CONSPICUOUS.”*

There remained yet one effort to be made to prevent this obnoxious bill from passing into a law. A firm and temperate memorial was circulated in an octavo pamphlet of 39 pages.

There is good reason for thinking that this document emanated from the general body of dissenting ministers of the three denominations in London, assisted by the respectable laymen of their respective congregations. There must have been too a correspondence with the country churches, to warrant the statement that it “was in the name of the whole body.”

Ivimey, in his third volume of the History of the Baptists, gives at full length a copy of this appeal to the Queen.† Notwithstanding, however, the presentation of this humble supplication, it is said the Queen was so infatuated by her ecclesiastical councillors, that on the 25th June, 1714, she ordered that the royal assent should be given to the Schism Bill by commission.

“The very day (August 1) on which it was to take place, the Queen departed this life, which circumstance frustrated the measures of those who had promoted that law, and rendered it in a manner ineffectual.”‡

Bishop Burnet, who was opposed to this law, says that “the Parliament which passed this bill was the worst he ever knew.”§

The Baptist historian, Crosby, says respecting this event, “But Providence and its inevitable decrees took the whole work out of their hands, surprising to all, but terrible as a clap of thunder to the enemies of the Protestant succession.”

Queen Anne died 1st August, 1714, in the 13th year of her reign.

As the subject of SCHISM has formed a topic of reference, before proceeding farther it may be well to inquire, WHAT IS SCHISM?

A reply to this subject may be found in “The Tracts for the Times,”§ which presents some illustrative views upon the question of schism, promulgated from the Oxford University, and which are intended, as will appear, to be applicable to Dissenters.

The following are headings to sections from Cyprian, a great ecclesiastical authority :—

I. HERRY AND SCHISM ARE SHARES OF THE DEVIL.

II. SCHISM, AN EVIDENCE OF PRESUMPTION AND PERVERSENESS.

* Ivimey, vol. 3, p. 79.

† Ivimey, vol. 3, pp. 81 to 101.

‡ Baptn's Continuation.

§ Burnet's Life and Times, vol. 2, p. 68.

§ Records of the Church, No. XIX., vol. 2, 1999.

III. SCHISM IS NOT EXPIATED BY MARTYRDOM.

IV. SCHISMATISING IS MORE HEINOUS THAN LAPSING, AND NULLIFIES CONFESSORSHIP.

V. THE DUTY OF WITHDRAWING FROM SCHISMATICS.

VI. CONVENTICLES HAVE *no claim* TO CHRIST'S PROMISED FAVOURS.

VII. THE ONE CHURCH CATHOLIC, AND ONE ONLY IN EVERY PLACE.

Such were the sentiments issued from the source referred to, for the purpose of a *timely instructing* of the people in what were considered *orthodox sentiments* upon the various questions of ecclesiastical polity adverted to.

The reader will judge from them in *what estimation* Dissenters are held; views which may be considered as the *authorized principles* from the channels through which the "Tracts" emanated.

Let the inquiry further be made, WHAT IS SCHISM? An ecclesiastical authority shall give the reply.

Swift says, "When a schism is once spread, there grows at length a dispute *which are the schismatics*, IN THE SENSE OF THE LAW; the schism lies on that side which opposes itself to the religion of the state."

If these views are considered sound, Catholics were schismatics in the time of Henry VIII. and Elizabeth, and Protestants were schismatics under Mary; and the Baptists under each of these reigns, as well as under the Presbyterians, were considered "damnable" heretics and schismatics in the highest degree, as were all others who dissented from the established religion of the respective periods.

It will be manifest, from various historical incidents which have already passed under notice in these pages, that as the sentiments quoted from Cyprian so fully accord with the tenets of the Romish Church, so also they have been, and are maintained under Protestant rule, as they also were under Presbyterian pre-eminence. Doctrines that have formed THE VERY BASIS OF THE BITTER PERSECUTIONS which have been inflicted by predominating ecclesiastical powers which have ALTERNATELY ruled in this country.

Doubtless the periodical diffusion, in a cheap form, of those principles to which reference has been made, may have had, to some extent, a pernicious influence, inasmuch as they must tend greatly to *widen* the breach between those entertaining *extreme opposite opinions* upon these subjects; yet they can have had comparatively BUT LITTLE EFFECT UPON THE MASSES of the community. How many of the Oxford Tracts have been written under the influence of Jesuitical training? Does it speak much in their praise that they receive favour-

able commendation from those who are considered ENLIGHTENED Catholics?

In the advertisement to the first volume of "Tracts for the Times" Dissenters are thus spoken of:—

"Experience has shewn the inefficiency of the mere injunctions of church order, however scripturally enforced, IN RESTRAINING FROM SCHEM the awakened and anxious sinner, *who goes to a dissenting preacher*, because (as he expressed) he 'gets good from him;' and though he does not stand excused in God's sight FOR YIELDING TO THE TEMPTATION, surely the ministers of the church are not blameless if, by keeping back the more gracious and consoling truths provided for the little ones of Christ, they indirectly lead them into it, (the temptation.)

"Had he been taught as a child that THE SACRAMENTS—not preaching—are the sources of Divine grace,—that the APOSTOLICAL MINISTRY had a virtue in it, which went over the whole church, when sought by the prayer of faith,—that fellowship with it was a gift and a privilege, as well as a duty,—we could not have had so many WANDERERS from our fold, nor so many cold hearts within it.

"This instance may suggest many others of the SUPERIOR INFLUENCE over a mere SECULAR method of teaching. The awakened mind knows its wants, but cannot provide for them; and in its hunger will FEED UPON ASHES, if it cannot obtain the pure milk of the word.

"METHODISM and POPERY are, in different ways, THE REFUGE of those whom the church stints with the means of grace; THE FOSTER-MOTHERS OF ABANDONED CHILDREN; the neglect of the daily service; the desecration of festivals; the eucharist scantily administered; insubordination permitted in all ranks of the church; orders and offices imperfectly developed; the want of societies for particular religious objects; and the like deficiencies, lead the feverish mind, desirous of a vent to its feelings and a stricter rule of life, TO THE SMALLER RELIGIOUS COMMUNITIES TO PRAYER AND BIBLE MEETINGS, AND ILL-ADVISED INSTITUTIONS AND SOCIETIES on the one hand, and on the other to the solemn and captivating services by which Popery gains its proselytes."*

There is no intention nor desire for one moment to express, in an hostile spirit, sentiments which have a decided reference to the feelings now existing between two great parties of religionists in this country; but are the preceding views calculated to draw back into the one "fold" the "wanderers" to whom allusion is made? Two classes are therein referred to, METHODISTS AND PAPISTS. The former may

* This article is dated Oxford, "The Feast of All Saints," 1834.

be considered as embracing ALL DISSENTERS OF WHATEVER NAME OR RANK. The latter profess also to possess the one "fold," and PARAMOUNT to that of their denouncers, who are also considered BY PAPISTS as schismatics.

The foregoing extracts and observations are intended to illustrate and explain present received opinions upon the subject of SCHISM.

George the First ascended the British Throne, and this gave new life to the Protestant interests throughout Europe. The Protestant dissenters, in their threefold relation, were early in presenting an address to the King, a copy of which appeared in the *Gazette* of October 2, 1714. They reiterated their former expressions of loyalty and affection. An extract or two is here given from that address:—

"The parliamentary entail of the crown upon your illustrious house we have ever esteemed one of the greatest blessings procured for us by our late glorious deliverer, King William, of immortal memory. To this happy settlement we have constantly adhered against all temptations and dangers. Our zeal herein has been owned to be very conspicuous by those noble patriots who now surround your throne.

"We hold no principles but what do in conscience oblige us to acknowledge your Majesty for our only lawful and rightful Sovereign, and to do everything in our power to support your title and government against all pretenders whatsoever."*

The following was the King's reply to this address:—

"I am very well pleased with your expressions of duty to me, and you may depend upon having my protection."

Such was the favourable feeling of George I. towards his dissenting subjects, that encouraged them throughout the kingdom, that it would be a good opportunity for seeking the repeal of all the invidious acts which were in force against them. Upon THE KING pressing this affair with the ministers, he was told by LORD SUNDERLAND that it would be impracticable, and that to press the repeal of the Test Act at that time would ruin all. It is stated, however, that the King informed LORD BARRINGTON, who was A DISSENTER, that he would have been glad could the whole measure have been carried; but as he was assured that it could not be at that time, he believed the Dissenters were too much his friends to insist upon himself, which might be "infinitely prejudicial to him, and which, instead of doing them any service, would only turn to their injury." The Dissenters,

* *Ivimey*, vol. 2, p. 115.

finding it to be the wish of the King THAT THEY SHOULD NOT PETITION for the repeal of the Test Act, dropped the design, on being assured IT SHOULD BE REPEALED AT ANOTHER TIME. In the same year, 1717, the EARL OF STANHOPE brought a bill into the House of Lords, entitled, "An Act for strengthening the Protestant interests in these kingdoms." It proposed a repeal of the law against Occasional Conformity and the Growth of Schism, and some of the clauses in the Test and Corporation Acts. This measure was strongly opposed by DR. WILLIAM WAKE, Archbishop of Canterbury, and other prelates, and as strongly supported by DR. HOADLEY, Bishop of Bangor, and DR. KENNETT, Bishop of Peterborough. After many struggles the friends of the bill agreed to leave out the clauses* which related to THE TEST AND CORPORATION ACTS; and the bill passed, though not without a violent opposition, and received the royal assent February 18, 1719.†

The Baptists had, as the Christians in primitive times, administered the ordinance of baptism in pools or rivers. About 1717, a baptistry was provided in London, for the more convenient and decent administration of the same, at Mr. Richard Allen's meeting-house, in Barbican, it being considered a central situation. This "work of public utility" was promoted by Mr. Thomas Hollis, and his brother, Mr. John Hollis, influential members of the church. Upwards of £600 was expended in the construction of the baptistry and the repairs of the meeting-house, the larger portion of that amount being paid by the above-mentioned gentlemen.

A certificate was granted to approved ministers, and a regular registry kept of the names of all persons baptized, and by whom; and the charge for the use of the necessary accommodation, attendance, &c., was two shillings for each person baptized.‡

The following year the ancient baptizing place in Horseliedown was repaired and enlarged "for the more decent administration of the ordinance of baptism," by erecting a meeting-house, with dressing rooms adjoining the building, which was thirty feet by twenty, and there were three vestries of eleven feet square each. Messrs. Foxwell, Stintin, and Wallin, were instrumental in advancing this object, which cost £160—the amount being supplied by subscriptions from the following churches:—BENJAMIN STINTIN, Goat Street, £20; EDWARD

* It still provided, that any Mayor, Balliff, or other Magistrate, who should knowingly ATTEND A CONVENTICLE, in the gown or insignia of office, should, on conviction for such offence, be disabled from holding any office or employment in a public office whatsoever.

† *Ivimey*, vol. 3, pp. 147, 148.

‡ *Ivimey*, vol. 3, p. 136.

WALLIN, Fleur-de-Lis Court, £20; MARK KEY, Devonshire Square £20; THOMAS NOBLE, Tallow Chandlers' Hall, £10; THOMAS DEWHURST, Turner's Hall, £10; LEWIS DOUGLAS, Virginia Street, £10; JOHN BIDDLES, Deptford, £5; NATHANIEL FOXTON, Fair Street, £20; BENJAMIN INGRAM, Hart Street, £5; ABRAHAM MULLINIES, White's Alley, £8 10s. The three last names were General Baptists.

The Horseliedown Baptistry was licensed according to the Act of Toleration in the Court of the Bishop of Winchester, and was secured in the hands of trustees, for the use of the churches which had by their subscriptions become proprietors. Ivimey observes (1823) this baptistry was used till about fifty years ago.

In the later construction of Baptist meeting-houses A BAPTISTRY*

* Interesting accounts are given by early ecclesiastical writers of the existence of public baptistries for the administration of baptism by immersion in Eastern and other countries. Joan Ciampini gives a description of them (a); and Robinson, in his *History of Baptism*, thus writes:—"By a baptistry, which must not be confounded with a modern font, is to be understood an octagon building, with a cubular roof, resembling the dome of a cathedral, adjacent to a church, but no part of it." All the middle part of this building was one large hall, capable of containing a great multitude of people; the sides were parted off, and divided into rooms. In the middle of the great hall was an octagon bath, which, strictly speaking, was the baptistry, and from which the whole building was denominated. This was called the pool, besides a great number of other names (b) of a figurative nature, taken from the religious benefits which were supposed to be connected with baptism—such as the laver of regeneration, the luminary, and many more of the same parentage.

Some of the baptistries had been natural rivulets before the buildings were erected over them, and the pool was contrived to retain water *sufficient for dipping*, and to discharge the rest. (c)

It was about the middle of the third century baptistries began to be built; but there were none *within* the churches till the sixth century; and it is remarkable that, though there were many churches in one city, yet (with a few exceptions) there was but one baptistry.

In process of time there were baptistries at most of the principal churches at Rome—as those of St. Peter, St. Lawrence, St. Agnes, St. Pancras, and others. (d) The church of St. Agnes is a small rotund; and it is said a baptistry adjacent was erected for the baptism of Constantia, sister of the Emperor Constantine. (e.) Some think the church itself was the baptistry. The most ancient is that of St. John Lateran. (f.) Such baptistries were erected separate from the churches in all the principal cities in Italy.

In the *History of Ancient Baptistries* that of St. Sophia, at Constantinople, deserves notice. It was an appendage of the spacious palace erected by the Emperor

(a.) Vet Mon. cap. xxv. (b.) Paciaudius, Durant, &c. (c.) Paciaudius.

(d.) Johan Mabillon. *Iter Ital.* tom 1, cap. xxviii.]

(e.) Ciampini, Vet Mon. cap. xxvi.

(f.) Giovanni Villani *Storia Firenze*, 1587. Lib. 1, cap. lx.

is considered an indispensable requisite ; although at the present time in many parts of the country baptism by immersion is now administered in rivers, or pools.

It may be observed that, early in the eighteenth century, the more distinctive or separate character of the Baptists in the recognition of their principles upon the question of Protestantism and religious freedom was MERGED by their co-operation with other Protestant dissenters, so that THE PARTICULAR ACTS of the Baptists cannot be so specially noted. The year 1722 afforded an opportunity for THE PROTESTANT DISSENTERS to give A FURTHER PROOF of their adherence to those principles which they so highly prized ; and in the maintenance of which they considered were involved the security of the throne, the peace of the kingdom, and the enjoyment of their own religious privileges. It was on the degradation of Dr. Atterbury, Bishop of Rochester, who was accused of having entered into a dangerous conspiracy against the King, that an occasion was presented for his Majesty receiving expressions of attachment from the friends of civil and religious liberty—an address in which were embodied sentiments SO THOROUGHLY PROTESTANT, that they may not be uninteresting at the present time, when such BOLD ATTEMPTS are being made to sap the very foundation of the Protestant institutions of the country, not only by avowed enemies to Protestantism, but also by those WHO PROFESS the very principles they are endeavouring insidiously to subvert.

Constantine, and was something in the style of a convocation room in a cathedral. In the middle was the bath, in which baptism was administered, and there were outer rooms for all concerned in the baptism by immersion, *the only baptism of the place*. Everything in the church of St. Sophia goes to prove that baptism was administered by trine immersion, and *only to instructed persons*, as also by the canon laws, the officers, the established rituals, the Lent sermons of the prelates, and the baptism of the archbishops themselves. At what time the canon law was made, and by whom it was first called an apostolic canon, is uncertain ; but it was early received for law by the Greek Church. It was in full force when the cathedral of St. Sophia was built, and no person durst baptize any other way in the Sophian Baptistery than by three dippings, or trine immersion.

(a.) Tertullian writes—The candidates for baptism made a profession of their faith twice, once in the church, (that is, before the congregation, in the place where they assembled for worship,) and then again when they came to the water ; and it was quite indifferent whether it were the sea, or a pool, a lake, a river, or a bath.

(b.) Robinson, in his *History of Baptism*, has furnished a lengthened account of various baptistries, the mode of, and subjects of baptism, as adopted in the early ages of the church from numerous high authorities.

(a.) Tertullian *De Baptismo*, cap. 4.

(b.) Robinson's *History*, p. 58.

"TO THE KING'S MOST EXCELLENT MAJESTY.

"The humble Address of the Protestant Dissenting Ministers, in and about the cities of London and Westminster.

"MAY IT PLEASE YOUR MAJESTY,

"We have so often returned thanks to Almighty God, for your Majesty's peaceable settlement upon the British throne, and so heartily prayed for the continuance of your happy government, that we must of all people have been inconsistent with ourselves, if we had not been very sensibly affected with the kindness of Divine Providence, in discovering the evil designs of those who, in defiance of all, even the most sacred engagements, have been, and still are fighting against their own happiness, and striving to make themselves and the whole nation miserable.

"It grieves us that our native country should produce such monsters of ingratitude and perfidiousness. We are at a loss to express how much we abhor their practices; and as for the principles which lead into them, we cannot but account them as foolish as they are impious.

"To imagine that a Protestant kingdom should flourish under the influence of Popish counsels, or our civil and religious liberties be best secured by sacrificing them to the avowed enemies of both, are absurdities too gross to be digested by any that know the value of either.

"We assure your Majesty that we, as ministers of the gospel of peace, are fully determined always to recommend loyalty and fidelity to your government. And it is no small satisfaction to us, that we are engaged with a people so well disposed in this respect as the Protestant dissenters; of whom we can with safety declare, that in all parts of the kingdom they adhere inviolably to your Majesty as their only rightful and lawful Sovereign, and are very sensible of the many blessings of your auspicious reign, which is not only just and equal at home, but glorious abroad, through the tender concern which your Majesty, upon all occasions, is pleased to discover for the liberties of Europe, and for our Protestant brethren in foreign parts.

"And we please ourselves with the hopes, that the restless attempts of a disappointed party, to make the country a scene of blood, by bringing in upon us a Popish Pretender, will contribute to fixing your Majesty the firmer, if possible, upon the throne, and will endear you the more to all your people, and the better secure to them and their posterity the happy establishment of the Protestant succession.

"Inclination, great Sir, as well as duty, will lead us to continue our ardent prayers, that your Majesty's invaluable life may be long preserved; that your councils may be prospered, to the full detection of the traitorous designs of your enemies, and the strengthening of our common security; and that the crown may flourish, in your Majesty's name, in all succeeding ages."

HIS MAJESTY'S MOST GRACIOUS ANSWER.

"I THANK YOU FOR THIS LOYAL AND DUTIFUL ADDRESS. YOUR STEADY AND CONSTANT ADHERENCE AND AFFECTION TO MY PERSON AND GOVERNMENT GIVE YOU A MOST JUST TITLE TO MY PROTECTION, ON WHICH YOU MAY ALWAYS DEPEND."

It was not long after this (1722) that the *REGIUM DONUM* originated, and as its bestowment and application has in these later times led to considerable discussion, a prominence may be allowed to be given to the question, there being those among the Dissenting body

who advocate its continuance as a Parliamentary grant, as there are also those who consider the receiving of that grant as a COMPROMISE of the principles of dissent.

It may be well calmly to look at the question, to examine its ORIGIN and ITS APPLICATION. Dr. Calamy, who was a contemporary of its benevolent founder, AND ONE OF THE FIRST APPOINTED TRUSTEES, writes as follows :— *

"About this time his Majesty (George I.) was pleased, in a private way, to give the Dissenters a considerable taste of his royal bounty, and kind regard to them, by an annual allowance. The first motion for it was made by Mr. DANIEL BURGESS, who had for some time been Secretary to the Princess of Wales. He, of his own head, and out of good will to those among whom he had had his education, moved for something of that kind to the Lord Viscount TOWNSEND, who readily fell in with it, and afterwards discoursed his brother WALPOLE about it, who also concurred. Upon its being mentioned to the King he was very free to it, and soon ordered £500 to be paid out of the Treasury for the use and behoof OF THE POOR WIDOWS OF DISSENTING MINISTERS. And some time after £500 was, upon application made on that behalf, ordered to be paid each half year for the assisting EITHER MINISTERS OR THEIR WIDOWS, that wanted help, or to be applied to any such uses as the Distributors thought to be most for their interest."†

From the statement here given, that when the grant was first made it was one of PURE CHARITY, intended for the relief of poor widows of Dissenting ministers, "the same compassionate feeling which dictated the royal act of royal beneficence, prompted shortly afterwards the augmentation of the grant and extension of its benefits to poor Dissenting ministers."

In the brief account given by the Distributors in 1834, it is observed, "There is NOT TO BE DISCOVERED in this transaction THE SLIGHTEST TRACE OF ANY POLITICAL FEELING OR PURPOSE. NO CONDITIONS WERE IMPOSED upon the part of the crown when the money was paid, nor were any stipulations entered into by the trustees and the recipients which virtually pledged them to the support of the political principles and measures of the existing administration. The prime

* *Memoirs of the Life and Times of Calamy*, vol. 2, pp. 465, 467.

† It is not certain whether the antecedent to the words "their interests" be the "Ministers" and "Widows" of Dissenting Ministers, or "the Distributors;" if the latter, it is unquestionable that Dr. Calamy intended "their interests" only in the sense of their being REPRESENTATIVES of, and AGENTS for, necessitous "Ministers or their Widows."

minister did not even reserve to himself a voice in the appointment of the distributors, to secure their subserviency. They were originally chosen without his interference, and the vacancies which have since occurred have been successively filled by the survivors at their own discretion; the appointment being, however, always made in reference to the age, character, public and official station, or generally acknowledged usefulness in the several denominations of the ministers chosen into the trust."

"The trustees have never, in any part of their public conduct, evinced a disposition to truckle to the ministers of state for the time being. In seasons of political excitement THEY HAVE ALSO ASSERTED THEIR INDEPENDENCE, BUT HAVE NEVER SCRUPLED TO OPPOSE EXISTING ADMINISTRATIONS WHEN THEY HAVE JUDGED THEIR MEASURES TO BE INJURIOUS TO THE PROTESTANT DISSENTERS, OR INIMICAL TO THE PUBLIC GOOD. They fearlessly challenge the world to point out a single instance in which their charge as dispensers of the royal bounty has weakened their attachment to their principles as Nonconformists, or cooled the ardour of their zeal in the cause of civil and religious freedom. They have from the first stood in the FOREMOST RANKS of those who have laboured to remove the unjust restrictions imposed upon Protestant dissenters, and to obtain the enlargement of their liberties.

"From this personal fund was paid, during the reigns of George I. and George II., the royal grant to poor Dissenting ministers. On the accession of George III., it was thought advisable to substitute for those hereditary revenues a fixed annual sum, equivalent to them in amount, which obtained the technical name of the Civil List. The charges which had been usually defrayed OUT OF THE RENTS AND PROFITS OF THE ROYAL DEMESNES, including the grant to Dissenting ministers, and other permanent charities, were now paid out of the new fund. In 1804, some alterations were made in the Civil List itself."

In the document above mentioned a lengthened allusion is made to these alterations as to the source of bestowment, from whence the fund was derived, "WITHOUT ANY ALTERATION OF ITS CHARACTER;" and the *Regium Donum*, although a Parliamentary grant, "IS NOT DERIVED FROM COMPULSORY TAXATION OF THE PEOPLE;" and in this view of the case the Dissenters have no cause to complain of this grant as a forced contribution to support religion. To attempt, under a mistaken notion of its nature and purpose, to procure its discontinuance, is, therefore, as unjust as, if the attempt were to succeed, it would be injurious to the least protected and most deserving portion of the Dissenting ministry. If any necessitous Dissenting minister

have conscientious objections to participate in the benefit of this charity, he will do well to refuse it; and none will be more ready to respect and honour his scruples of conscience, however unfounded, than the distributors themselves. But those who on speculative principles raise an objection to the grant, act, as the distributors must be allowed to think, neither wisely nor charitably in seeking to deprive a large and numerous class of Christian ministers, whose independence and uprightness none will or can call in question, of pecuniary supplies, which, though small in amount, are of importance to the comfort of themselves and their families, AND ON THE EXPECTED CONTINUANCE OF WHICH THEIR HABITS AND PLANS OF LIFE ARE IN SOME DEGREE CALCULATED."

"Whatever may be pleaded in the excitement of debate, it is plain that no adequate substitute could be raised by the Dissenters for the royal or parliamentary grant, which, as it has been UNCONDITIONALLY, GRACIOUSLY, and GENEROUSLY given, it would be perverse and ungrateful to refuse. The distributors, in the spirit, as they conceive, of this munificence of the crown, have ever dispensed it amongst ministers of the three denominations, and other ministers not falling strictly under this description, but recommended by both their necessity and their character, without any stipulations, political or theological, expressed or implied. They have received the royal bounty, as a simple charity, designed to express the sense which the august family now upon the throne of these realms are pleased to entertain of the zeal and exertions of the Protestant dissenters of the earlier part of the last century, on behalf of their accession to the British crown. They have always contemplated the grant as having reference to the past AND NOT TO THE FUTURE, and as laying NO OBLIGATION WHATEVER either upon them or the recipients with regard to their faith or worship, or the exercise of civil franchises and political duties. They feel it to be an honour to be selected as the almoners of a great and disinterested charity. They look back with satisfaction to their predecessors in the royal trust,—men of high name for learning, talents, character, independence, and distinguished usefulness in their several denominations. They affect no secrecy; they fear no publicity. Unmoved by misrepresentation and clamour they will continue to exercise this trust for the benefit of their needy brethren, as long as it shall seem fit to his Majesty's Government and the Commons' House of Parliament to fulfil the generous design and intent of the successive Princes of the House of Brunswick."*

* A Sketch of the History of the *Regium Donum*, &c., by Thomas Rees, LL.D., F.R.S., 1824, pp. 99 to 102.

The Distributors' statement has the following names subscribed to it:—

John Pye Smith.	Robert Aspland.	John Rippon.
John Clayton, jun.	Thomas Rees.	William Newman.
John Humphreys.	John Coates.	F. A. Cox.

These men represented the Independent, the Presbyterian, and the Baptist bodies.

Joseph Ivimey has endeavoured to correct what he considered some misconceptions as to the nature of this grant, and he thus advocates its continuance:—

“There can be no doubt but George I., impressed with sentiments of affection towards the Dissenters, who had shewn themselves such steady friends to the Protestant succession, WOULD HAVE CHEERFULLY REPEALED, HAD HE NOT BEEN CONTRAVENED, EVERY STATUTE WHICH INFRINGED THE RIGHTS OF PRIVATE JUDGMENT, violated the liberty of conscience, and made odious distinctions between one good subject and another. To shew the Dissenters, however, a mark of his personal esteem, he ordered five hundred pounds to be presented FROM HIS PRIVATE PURSE. His predecessor, Queen Anne, had given a similar mark of her esteem and confidence to Mr. Joseph Stennett, with this difference, that what he received was for his own personal benefit, while this was FOR GENERAL DISTRIBUTION.”

Dr. Samuel Chandler appears to have been the first to have received the treasury warrant for the receipt and distribution of this fund. And it was entirely under the management of himself and his personal friends, from the time of George I., during the long reign of George II., and until some time after the commencement of the reign of George III.

“The distribution of this money has led to many unkind and unjust aspersions respecting the design of the government in bestowing it, and the political influence it has had upon the spirit of Protestant dissenters.

“If it has prevented any of their ministers from interfering with matters of state, or if it has tended to preserve them from the mania of a political spirit, and increased their attention to the affairs OF THAT KINGDOM WHICH IS NOT OF THIS WORLD; then whatever might be the intention of Sir Robert Walpole, though he might even MEAN IT FOR EVIL, GOD MEANT IT FOR GOOD, TO SAVE MUCH PEOPLE ALIVE, and to preserve them from a corrupt and worldly spirit. Some few years after, this sum was increased, and advanced to eight hundred and fifty pounds *half yearly*. This is the present value

(1774) of the treasury warrant; but there are large fees and deductions.”*

DR. J. P. SMITH, in 1845, strenuously advocated the continuance of the *Regium Donum* grant, he reiterating some of the principal points maintained by Dr. Rees, and those also contained in “The Statement” unitodly subscribed to by the distributors in 1834. There is an Association,† however, not favourable to ecclesiastical establishments and State endowments, who maintain opposite views.

The conclusions of that Association, after commenting upon the general question, are of the following import:—

- “1.—That the *Regium Donum*, when first given, was not simply and purely a charity, but that it was, at least in an equal degree, a religious grant, conferred, according to repeated acknowledgments, in reward of political service rendered by Dissenters,—that is to say, for their zealous exertions on behalf of the accession of the House of Brunswick to the British throne.
- “2.—That the funds out of which it was first paid were *not the private, personal, and absolute property of the Sovereign*, but his *official income*; therefore,
- “3.—That it was a State contribution to Ministers of religion, as such, derived *from public money*, and, in some considerable part, from actual taxation.
- “4.—That if it had been originally unexceptionable, its transfer, first to the Civil List, and finally to the will of Parliament, whether by a purchase or not, has entirely changed its nature, because what had been previously given by the Sovereign can now be obtained only *by a deliberate act of the whole Legislature*.
- “5.—That nothing can well be more inconsistent with sober truth than the statement so positively made by Dr. Smith, that the *Regium Donum* is a purchased annuity, for which the country has already received ‘an amount *more than equal* to the value of the annual payments to all futurity.’
- “6.—And, finally, that if Parliament has a right to question and extinguish any other payments of the original Civil List, *it must have equal power to question and refuse this*. In seeking to remove it, then, we are not seeking to perpetuate a moral wrong, but are exercising a political right; and, therefore, the trustees are not justified in their attempt to place the subject beyond our inquiry and censure. *It is our money—it is the nation’s money*; and since it is annually submitted to our judgment, we must respectfully claim a right to remonstrate, and even to refuse; and the distributors must pardon us if we are not deterred from exercising it by the charges of ignorance or misrepresentation, in which they have indulged.”

Such are the opposing sentiments enunciated, and they receive additional strength from the very decided feeling which appears to prevail both in the Baptist and Congregational bodies, as shewn by the following resolutions.

* Ivimey, vol. 3, pp. 173 to 178.

† Reply of the Committee of the British Anti-State Church Association to Dr. P. Smith, 1845. p. 17, 18.

Resolution of the Committee of THE BAPTIST UNION, adopted April 11, 1851:—

"That this committee cannot allow the vote for the annual grant to Protestant dissenting ministers, commonly called the *Regium Donum*, to be again introduced to the House of Commons without renewing its solemn protest against it, in common with all grants of public money for religious purposes, and on the broad ground that religion in every form ought to be left to the resources voluntarily supplied by its friends."

Resolution of THE CONGREGATIONAL UNION of England and Wales, May 23, 1851:—

"That this assembly cannot separate without reiterating its protest against the Parliamentary grant, usually called the *Regium Donum*, for the relief of poor dissenting ministers in England and Wales: it earnestly entreats the distributors of the said grant to ministers of the congregational denomination to consider in how painful a position it places the whole body, in relation to its antagonism to all state grants for the support of religion; and respectfully requests those members of the House of Commons, whose views on this subject are in accordance with those of the dissenting community in general, to use all legitimate Parliamentary influence against the voting of the said grant, when it shall be proposed in their honourable house."

THE COMMITTEE OF THE DEPUTIES of the three denominations of Protestant Dissenters have also protested against the grant of the *Regium Donum*.

The present distributors are,—

<i>Baptists:</i>	<i>Congregationalists:</i>	<i>Presbyterians, or Unitarians:</i>
DR. W. H. MURCH.	MR. JOHN CLAYTON.	DR. THOMAS REES.
MR. HEWLETT.	MR. JOHN YOCKNEY.	MR. MADGE.
		MR. TAGGART.

It will have been observed in the previous list (page lxxxiv) that there were three distributors for each of the above denominations. Dr. F. A. Cox withdrew from the trust in 1844, and Mr. John Pritchard has, more recently, resigned from age and increasing infirmities; the two vacancies will doubtless, ere long, be filled up.

The names of the distributors afford a *sufficient* guarantee for the *judicious* appropriation of the funds entrusted to them; but with the strong declaratory resolutions which have been quoted, and the increasingly strong public opinion prevailing upon the subject, may it not be concluded that ere long the *Regium Donum* will *cease* to be a Parliamentary grant?

It cannot be believed that, in the event of such a result, the three dissenting bodies would allow their "poor ministers" to suffer pecuniarily by such a withdrawalment.

The Baptists, with their nearly 2,000 Churches in England and Wales,—the numerous* Congregational Churches, with the more

* No numbers given in the Congregational Year Book for 1851.

limited number of the Presbyterian or Unitarian congregations, will surely have sufficient Christian sympathy to make up more than an equivalent, upon *the Voluntary principle*.

An important Association was formed in January, 1735-6, denominated the **DISSENTING DEPUTIES**. These comprise laymen, chosen from the congregations of Baptists, Independents, and Presbyterians, in and within twelve miles of London. Their object is "the protection of the civil rights of the Protestant Dissenters." The deputies endeavour to promote the object of their formation by addresses to the Crown—petitions to parliament—memorials to government—the publication of resolutions and addresses, by affording legal advice, and by obtaining the judgments of the courts of law, concerning the civil rights of Protestant Dissenters. This influential Association was primarily formed for the purpose of obtaining the repeal of the Test and Corporation Acts; and their influence and exertions were zealously brought into action, more particularly at the periods of 1787, 1789, 1790, 1823, and 1828, which latter date witnessed the crowning success of their labours on that subject. The necessity for "the continuance of this Association," it is observed, "is still painfully evident by many paltry persecutions inflicted on poor Dissenters throughout the kingdom, and by the meddling spirit of modern legislation, which demands *the constant vigilance* of an organized, intelligent, and recognized body."*

The Dissenting Deputies comprise two members, elected from each congregation triennially. These deputies appoint a committee, consisting of 24 members, who are more particularly the acting body of this Association.

The reign of George II. furnishes a distinguished example of the loyalty and patriotism of Protestant dissenters. The whole country was in a state of ferment, in consequence of the advance of Charles Stuart, in 1745. The Baptists were THEN "found in their places," ready to defend THEIR RELIGION AND THEIR COUNTRY against an abjured and Popish Pretender. The strong patriotic feeling which was felt is declared in a discourse by Mr. Stennett, of which the following are extracts:—

"Let us be humble under the mighty hand of God; and while we ARE GIRDING ON OUR ARMS, AND LEARNING MILITARY SKILL,† in

* Congregational Year Book, p. 232.

† It is stated that some Baptists at this time, in their zeal to qualify themselves for the more efficient use of arms in defence of the Throne and the Protestant religion, practised military exercise in the meeting-house, in Little Wild Street, Lincoln's-Inn-Fields, London.

order to defend ourselves against INSURRECTIONS AT HOME, AND INVASIONS FROM ABROAD, let us attend strictly to the Christian discipline, and PUT ON THE WHOLE ARMOUR OF GOD ; let us labour continually, and with the greatest zeal and vigilance, to suppress and mortify our own corruptions, and resist all invasions made by the enemies of our souls on our spiritual concerns. And in the strength of the Lord LET US SET UP OUR BANNERS AGAINST THE ENEMIES OF THE PEACE OF THESE KINGDOMS. Our cause is good ; it is the cause of God, of righteousness, of truth, and of liberty. Many of our ancestors have bravely fought and bravely bled in this quarrel. Long experience has taught us that **POPERY AND TRUE LIBERTY ARE INCOMPATIBLE** ; and when our religious and civil freedom is gone, what is there left for a **CHRISTIAN** or an **ENGLISHMAN** ?

“Let none of us be ensnared by **THE FAIR PROMISES OF PAPISTS**, whose religion not only **ALLOWS OF LYING AND EQUIVOCATION**, but obliges its votaries to it, when the service of the bloody prostitute their mother requires it,—a church, one of whose fundamental maxims is, **TO BREAK ALL FAITH WITH HERETICS** ; a maxim which has not only been practised by foreign princes, but, in the most flagrant manner, by the two last professed Papists, who for the sins of this nation for a season possessed the throne of it.

“Our laws are of our making, and they have a free course. We have a prince on the throne, given us by the apparent hand of heaven, the greatest and the best prince in the world, who has, during the whole course of his reign, made the laws and our welfare the rules of his government ; who has always been ready to hazard his precious life for our preservation ; and who can have no enemy in the world but for his attachment to the Protestant cause, and his successful interposition in the defence of the liberties of Europe ; who never willingly injured one of his subjects ; and the greatest blemish of whose government has been, **THE MERCY HE HAS EXTENDED TO SOME OF THOSE WRETCHES WHO ARE NOW SEEKING HIS CROWN AND HIS LIFE.**

“He has gloriously devoted himself and his family to the defence of his dear people. May his people, in grateful return, constantly and cheerfully maintain his just rights, and the succession in his illustrious house ! May they readily part with their treasure, and, if called to it, their blood, in support of his throne ; and for their own sakes, for the sake of religion, freedom, and their dear posterity, **MOST READILY UNSHEATH THEIR SWORDS, IN THE STRENGTH OF HEAVEN, AND NEVER PUT THEM UP AGAIN TILL THESE UNNATURAL REBELS AT HOME ARE SUPPRESSED, AND THESE INVADERS FROM ABROAD ARE THOROUGHLY**

MADE SENSIBLE OF THE FOLLY AND WICKEDNESS OF THEIR ATTEMPT; and till, with the help of God, the ambitious French fermentor of this mischief is brought within due bounds! May such success attend our prayers AND OUR SWORDS, as shall show to the whole world that the Lord himself is our God, and the great captain of our salvation!"*

"Had this address," observes Ivimey, "on such a trying occasion been delivered at the head of an army by a general in military uniform, instead of being uttered in a proscribed CONVENTICLE by an ANABAPTIST teacher, it would have been ranked with, if not have been considered as far superior to, the most able military harangues (most of them composed for them by others after the battle was over) that are attributed to the famous generals of Carthage or Rome. What can be produced of Hannibal or Cæsar, which breathes more heroic ardour, more patriotic zeal, more determined devotedness to the welfare of their country, more cool and deliberate enthusiasm? What can be produced more eloquent, or more chaste; more comprehensive, or more concise; that contains more of the thoughts that breathe, and the words that burn—than this piece of Christian heroism and constitutional loyalty?"

George III. succeeded to the crown in 1760, and in his first speech from the throne, made this enlightened declaration upon the principles of religious freedom:—

"The peculiar happiness of my life will ever consist in promoting the welfare of a people, whose loyalty and warm affection to me I consider as the greatest and most permanent supports of my throne; and I doubt not but their steadiness to those principles will equal the firmness of my invariable resolution TO MAINTAIN THE TOLERATION INVIOABLE. THE CIVIL AND RELIGIOUS RIGHTS OF MY LOVING SUBJECTS ARE EQUALLY DEAR TO ME AS THE MOST VALUABLE PREROGATIVE OF MY CROWN; and, as the surest foundation of the whole, and the best means to draw down the Divine favour on my reign, IT IS MY FIXED PURPOSE TO COUNTENANCE AND ENCOURAGE THE PRACTICE OF TRUE RELIGION AND VIRTUE."†

This declaration of GEORGE III. WAS RELIGIOUSLY FULFILLED THROUGHOUT HIS PROTRACTED REIGN.

"We cannot," remarks Brooks, "help considering the illustrious House of Hanover as raised up by Divine Providence for the protection of our laws and our liberties. Nor must George III. be reckoned one of the least among them. Let the principles and

* Ivimey, vol. 3, pp. 248, 249, 250, 251.

† Brooks's Religious Liberty, vol. 2, p. 400.

conduct of his long reign be compared with those of the tyrannical and cruel Henry the Eighth, the bloody and insatiable Mary, the arbitrary and bigoted Elizabeth, the vain and contemptible James the First, the despotic and oppressive Charles the First, the hypocritical and profligate Charles the Second, the sanguinary and bigoted measures of James the Second, or the intriguing and persecuting measures of Anne,—and he will appear to great advantage. None of these odious qualities appeared in George the Third. We have, therefore, the strongest reason to adore the Providence of God for his long and eventful reign.”*

In 1772 a bill was brought into the House of Commons by SIR HENRY HOUGHTON, for the further “relief of Protestant dissenters.” It was seconded by SIR GEORGE SAVILLE. The measure was approved by the administration, who gave it their support, and bore ample testimony to the loyalty and affection of the Dissenters, so that it passed the House of Commons. In the Upper House it was zealously supported by the LORDS MANSFIELD, CAMDEN, CHATHAM, SHERBORNE, &c.; but, notwithstanding, was lost by a majority of 86 to 28. Besides the Lords above-mentioned there divided in favour of the Dissenters five dukes, one marquis, seven earls, two viscounts, five lords, and the Bishop of Lincoln. The editor of the Parliamentary Debates of that period says, “It is no reflection to say that the ability of the speakers and the force of argument were on the side of the bill.”†

The effort was renewed the next year, but strenuously opposed by the Bishops, and it was again rejected.

It was on this occasion the great LORD CHATHAM so nobly defended the Dissenting ministers. DR. DRUMMOND, Archbishop of York, had charged them with being men of *close ambition*, &c. To this Lord Chatham replied, “This is judging uncharitably, and whoever brings such a charge without evidence defames!” Here this enlightened statesman paused for a moment, and then proceeded: “The dissenting ministers are represented as men of close ambition; they are so, my lords; and their ambition is to keep close to the college of fishermen, not of cardinals; and to the doctrines of inspired apostles, not to the decrees of interested and aspiring Bishops. They contend for a scriptural and spiritual worship. WE HAVE A CALVINISTIC CREED, A POPISH LITURGY, AND ARMINIAN CLERGY. The Reformation has laid open the Scriptures to all; let not the Bishops shut them again. Laws in support of ecclesiastical power are pleaded, which it would shock humanity to execute. It is said religious sects have done great

* Brooks's Religious Liberty, vol. 2, pp. 400, 401.

† Ivimey, vol. 4, p. 23.

mischief when they were not kept under restraints; BUT HISTORY AFFORDS NO PROOF THAT SECTS HAVE EVER BEEN MISCHIEVOUS WHEN THEY WERE NOT OPPRESSED AND PERSECUTED BY THE RULING CHURCH.”*

The Act of Toleration of 1688 had not been interfered with by the legislature since it had been altered in favour of Protestant dissenting ministers, in the year 1779. In 1809, however, an attempt was made by LORD SYDMOUTH to meddle with the provision of that act. In a speech delivered by him in the House of Lords, he said he had reason to believe many persons took out licenses as dissenting ministers under the Toleration Act, for no other purpose than that of obtaining an exemption from parish officers and the militia, and that some explanation of those statutes was become necessary, in order to preserve them from abuse. His lordship thereupon moved for an account of licenses, &c., granted in each year in the respective counties of England and Wales, at the quarter sessions in the bishops' registries, from the year 1780 to the end of the year 1808, under the acts of 1st William and Mary to the 29th of George III. The motion, however, was altered, that the return be from 1760 to 1808.

In 1811, LORD SYDMOUTH gave notice of a bill to explain and render more effectual the acts of William and Mary. The restrictive provisions of the proposed measure will appear from the following extract from his lordship's speech:—"Within the last thirty or forty years these acts had received a novel interpretation. At most of the quarter sessions, where the oaths were taken and the declaration made, it was now understood that any person whatever, however ignorant or profligate, whether he descended from the chimney or the pillory, was at liberty to put in his claim before the justices, to make the declaration, and also to demand a certificate which authorized him to preach any doctrine he pleased, which exempted him besides from serving in the militia, and from many civil burdens to which his fellow-subjects were liable. There were counties in this kingdom," his lordship said, "Devon and Buckinghamshire, where the magistrates permitted no persons to qualify, unless he shewed he was in holy orders, or *pretended* holy orders, and the preacher and teacher of a congregation. This bill would provide that, in order for any man to obtain the qualification as a preacher, he should have the recommendation of at least six respectable housekeepers of the congregation to which he belonged, and that *he should actually have a congregation that was willing to listen to his instructions*. With regard to preachers who were not stationary, but itinerant, he proposed that they should bring

* Ivimey, vol. 4, pp. 28, 29.

a testimonial from six housekeepers, stating them to be of sober life and character, together with their belief that they were qualified to perform the functions of preachers." Without following this measure through its various stages, it may suffice to say that it was rejected.

LORD LIVERPOOL, in the name of the government, expressed his wish that Lord Sydmouth would withdraw his bill, remarking that "TOLERATIVE laws were matters on which he thought the legislature should not touch, unless it were from causes of great paramount necessity."

LORD HOLLAND maintained "*that every man had a right to preach, as well as print, what he conceived to be for the good of his fellow-creatures* ; and that if he should disturb the tranquillity of his country he was liable to punishment; in the same manner as every man was entitled, without a license, to carry arms, though it did not follow that he was entitled to employ them to the injury of others. If any person thought he knew the meaning of the Scriptures, *it was his duty to communicate his opinions*. He agreed with the celebrated Locke, that the Toleration Act was not a complete measure, *but was merely the first step towards it*."*

LORD STANHOPE expressed views on this occasion remarkable for liberality of sentiment. His lordship said, "He did not now rise to oppose the bill, because it had already received its death-wound. He hoped, however, it would be followed by a measure of a very different nature. Never since he had been a member of Parliament had he received so much pleasure as this day, at observing the number of petitions, so numerously signed, which had been presented against this most wretched bill. The event had shewn that there was still a public opinion in the country, and that, when called into action, it could manifest itself speedily, and with effect. He was one of those who detested that act which they called the Toleration Act, because it did not go far enough. He hated the name of the Toleration Act. *He hated the word toleration, because he loved liberty*. He believed he might say that he was one of those who had read as many statutes on the subject of religion, not as the lawyers only, but, he might say, as my lords the bishops. He had gone through them with a professional man by his side; and with his pen had abstracted and marked off *three hundred laws about religion*; and he ventured to assert they were of such a nature as would make their lordships disgusted with the statute-book, and *ashamed of their ancestors, who enacted them*." These are sentiments which might have been uttered by *an extreme Dissenter*.

* Brooks's Religious Liberty, vol. 2, pp. 390, 391.

LORD GREY also commended himself by the liberality of the opinions which he expressed on the occasion. His lordship remarked, "He could not allow the question to be put without declaring his unchangeable objection both to the details and to the principle of the bill, to which no modifications could ever reconcile him. The principle of the bill was restraint—restraint vexatious and uncalled for. That it was a bill of restraint even his noble friend who introduced it had not denied, or attempted to disguise. He was, however, *against all restraint*. He went along with his noble friend, Lord Holland, in thinking that *every man who was impressed with the belief that he had a call to preach, ought to have every liberty allowed him so to do.*"

It may be interesting to observe, that the late Archbishop of Canterbury, DR. SUTTON, behaved exceedingly well on this occasion. He declared his utter abhorrence of every species of persecution. After which his grace continued by saying, "Whilst he lamented the errors, as he thought them, of the Protestant dissenters from the Church of England, he admitted that they had A FULL RIGHT TO THE SOBER AND CONSCIENTIOUS PROFESSION OF THEIR OWN RELIGIOUS OPINIONS. The sacred writings were allowed by all Protestants to be the great standard of religious doctrine ; but the interpretation of them was liable to error. Uniformity of religious belief was not to be expected, so variously constituted were the minds of men ; and, consequently, RELIGIOUS COERCION WAS NOT ONLY ABSURD AND IMPOLITIC, but for all good purposes impracticable."

The above somewhat lengthy notice of Lord Sydmouth's attempted interference with the rights of conscience, has been given on account of its vexatious and mischievous tendency, and ITS BETRAYAL OF THE LINGERING SPIRIT OF THE OLD AND INVETERATE INTOLERANCE AGAINST DISSENTERS ; and with satisfaction and thankfulness, be it spoken, this was the LAST ATTEMPT that has been made to abridge their liberties.

The utterance of sentiments such as delivered by LORD STANHOPE, must have been considered as the extreme of religious liberalism in the august assembly to which they were addressed—sentiments much in agreement with those in the celebrated act for establishing religious freedom in the Assembly of Virginia, in the year of the American Independence, 1786. It will be observed, that a remarkable contrast is thus presented with some of the statutes, to which reference has been made in these pages. This act is considered a model law upon religious liberty ; and although it is not intended to point to America as a pattern in all respects upon the question of freedom, it is manifest

that upon the subject of RELIGIOUS RIGHTS they were greatly in advance of this country.

A brief space may be not unsuitably occupied in giving the act of the Assembly of Virginia ENTIRE, it being quite relevant to the subject under consideration:—

“Well aware that Almighty God has created the mind free; that all attempts to influence it by temporal punishments or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy, and are a departure from the Holy Author of our religion, who, being Lord of body and mind, yet chose not to propagate it by coercions on either; that the impious presumption of legislatures and rulers, civil and ecclesiastical, (who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinion and modes of thinking as alone true and infallible, and, as such, endeavouring to impose them on others,) hath established and maintained false religions over the greatest part of the world, and through all time.

“That to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical; that even the forcing a man to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness, and withdrawing from the ministry those temporal rewards which, proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitted labours for the instruction of mankind.

“That our civil rights have no dependence on our religious opinions, any more than on our opinions in physic or geometry; that, therefore, the proscribing any citizen as unworthy the public confidence, by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right, and tends also to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of worldly honours and emoluments, those who will externally conform to it; that though, indeed, those are criminal who do not withstand such temptations, yet neither are those innocent who lay them in the way.

“That to suffer the civil magistrate to intrude his powers into the field of opinion, and restrain the profession or propagation of prin-

ciples on the supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty; because he being, of course, judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall agree with or differ from his own; that it is time enough, for the rightful purposes of civil government, for its officers to interpose when principles break out into overt acts against peace and good order.

"And finally, Truth is great, and will prevail if left to herself, and is the proper and sufficient antagonist to Error, and can have nothing to fear from the conflict, unless (by human interposition) disarmed of her natural weapons—free argument and debate; error ceasing to be dangerous when it is permitted freely to contradict them.

"BE IT THEREFORE ENACTED BY THE GENERAL ASSEMBLY, THAT NO MAN SHALL BE COMPELLED TO SUPPORT ANY RELIGIOUS WORSHIP, PLACE, OR MINISTRY WHATSOEVER; NOR SHALL BE FORCED, RESTRAINED, MOLESTED, OR BURTHENED, IN HIS BODY OR GOODS; NOR SHALL OTHERWISE SUFFER ON ACCOUNT OF HIS RELIGIOUS OPINIONS OR BELIEF; BUT ALL MEN BE FREE TO PROFESS, AND BY ARGUMENT TO MAINTAIN, THEIR OPINION IN MATTERS OF RELIGION, AND THAT THE SAME SHALL IN NO WISE DIMINISH, ENLARGE, OR AFFECT THEIR CIVIL CAPACITIES.

"And though we well know that this Assembly, elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding Assemblies, constituted with powers equal to our own, and that, therefore, to declare this act irrevocable would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted are natural rights of mankind, and that if any act shall be hereafter passed to repeal the present, or to narrow its operation, such act will be an infringement of natural rights."

This noble document requires no comment. The following extracts from Brooks, from their elevated sentiments, may be considered as a worthy pendent to it, as emanating from this side of the Atlantic:—

"Liberty of religion is the birthright of man. It is a precious inheritance given him by his Creator, and is inseparably connected with his rational constitution. Not only has every man an indubitable right to the use of his intellectual powers on all points and duties in theology, but God has created him under indispensable obligations to claim and exercise that right. We can no more release ourselves than we can be released by others, from the most awful responsibility to God, for the employment of our understanding and consciences on all subjects connected with our faith and salvation. To deny that we

are to judge for ourselves in such matters is to deny our obligation to our Maker, especially since we cannot be answerable for opinions not our own; but those who take from us this responsibility would surely tremble to answer for us at the tribunal of God. Or if they were rash enough to do this, we are not weak enough to trust them; we know that 'EVERY ONE of us shall give account of HIMSELF to God.' If, therefore, every man enjoy an undoubted right to believe the Gospel, and to worship God, no man, or body of men, can possibly have any right to forbid, or license, or interrupt him.

"Christian faith and worship cannot be the subject of prohibitory laws, *founded on a pure basis*. The demands of religion can never be satisfied but by an entire release from every disabling and penal statute. In this unclouded and unembarrassed state alone religion displays her spotless majesty. Loosened from the bonds of human traditions and secular institutions, she walks at large, *and appears in her true character*—a visitor from heaven among the children of men—to guide their erring steps, to enlighten their beclouded minds, to purify their depraved affections, to make them great by conferring on them a holy immortality, conducting them in her amiable and lovely train to celestial rest and peace."*

In 1812, an advance was made in religious civilization by the passing of what was termed the New Toleration Act. A comparative view is given by Brooks of the benefits conferred upon Dissenters by this act, in the following terms:—

"This new act absolutely repeals the Five Mile and Conventicle Acts, and another of a most offensive kind against the Quakers. It then proceeds to relieve from the penalties of the several acts mentioned in former tolerant acts, all Protestants who resort to a congregation allowed by the acts there referred to. As under the old Toleration Act, so also by this, all places of worship must be CERTIFIED to the proper court; but by the former only FIVE PERSONS could meet together, in addition to a man's own family, without having the place registered; whereas by this the number is extended to TWENTY. By the former act no person was allowed to preach till he had taken the oaths; by this act any person may preach without having taken the oaths; and he is merely liable to be called upon to take them once, if he be REQUIRED IN WRITING FROM A JUSTICE OF THE PEACE. By the old Toleration Acts, persons were obliged to attend the quarter sessions to take the oaths; by this act, any person may take them before one justice only; and in no case can such person be compelled

* Brooks's History of Religious Liberty, vol. 2, pp. 397, 399.

to TRAVEL UPWARDS OF FIVE MILES for that purpose. By the NEW CONSTRUCTION put upon the Toleration Act, only particular persons could insist upon taking the oaths; by this act, any PROTESTANT may REQUIRE a justice to administer the oaths, and grant a certificate. The Toleration Act did not provide for the punishment of riotous persons who did not come WITHIN the place of worship, by which many congregations were greatly disturbed by noises made on the OUTSIDE; but by this act, any person who shall wilfully and maliciously disturb a congregation, whether within or without the place, shall incur a penalty of FORTY POUNDS, which penalty is double to that imposed by the former act.”*

In December, 1817, at a meeting of the editors of the *Baptist Magazine*, a proposal emanated for celebrating the third centenary of the Reformation—an object promoted chiefly by Mr. F. A. Cox, now Dr. Cox. An extract from his address, published in the *Baptist Magazine*, will evince the truly PROTESTANT SENTIMENTS therein expressed:—

“The year eighteen hundred and seventeen happily has not yet passed away;—happily, I say, because it is even yet within our power to save ourselves from an eternal disgrace, as a people, which all posterity will not fail to affix to our era of existence, should we allow the Third Centenary of the Reformation to go unnoticed by public recognition. I will not state how much this mighty subject has of late occupied my own thoughts, and filled me with the most restless anxieties. I will not detail the resolutions I have formed, or the letters I have written, and as often abandoned, in despair of dissipating that indifference and apathy which seemed to have involved our countrymen at this moment, as in the deep slumbers of the sepulchre. I will not say how often I had hoped and waited for some man of distinguished influence to start forth and lead the way to a glorious commemoration of one of the most important triumphs that was ever achieved by man over the domination of tyranny, the misrule of error, and the demon of religious intolerance. I will not even advert to a thousand other spirit-stirring considerations, which cannot fail of rushing into the mind at the first mention of that magic word—THE REFORMATION; but will simply and briefly appeal to the gratitude and the piety of my fellow-countrymen.

“Methinks I hear the great chief of that holy confederacy that so nobly fought the battles of the Lord Almighty, exclaiming, in the name of the rest, ‘Britons! have you, of all the nations of the world, forgotten the sharp encounter we once sustained to secure no less

* Brooks's History of Religious Liberty, vol. 2, pp. 394, 395.

your emancipation from the slavery of error, and the dominion of Papal Rome, than that of Germany and of the world? Have not the joyful celebrations which have echoed of late through the forests of Thuringia reached your ears, or have they operated only to lull you into deeper repose?

“‘Do you send your Bibles to the ends of the earth, and cannot you consecrate *one day* to the memory of those *who wrote, fought, bled, and burned in your cause*? And will ye not adopt some commemorative measure, to exhibit your sentiments to the universe, and to awaken the zeal of your, at present, *slumbering millions*?’”*

At a preliminary meeting, amongst other resolutions, the following were adopted:—

1. That the Reformation, which commenced three centuries ago, in the year 1517, deserves to be held in everlasting remembrance, as an event which introduced the circulation of the Holy Scriptures in the vulgate languages of all nations, and emancipated millions of the human race from superstition and tyranny—as an event favourable to the diffusion of the Gospel of Jesus Christ; and as an event which, by assisting civil and religious liberty, has promoted the intellectual and moral improvement of mankind.
2. That at this period, and in the present situation of the world, it is highly desirable that all those of every political party, and of every religious denomination who cherish the principles of the Reformation, and who, partaking its benefits, desire their diffusion, to express publicly the judgment they have formed, and the sentiments they feel; and that it is especially expedient that such public expression should occur during this year, which is the tri-centenary of this most memorable and important event.
3. That a public meeting will afford an appropriate opportunity for such expression of their sentiments; and that Wednesday, December 30, being the death of Wickliffe, our British Reformer, justly celebrated as the Morning Star of the Reformation, be the day on which such meeting shall assemble.*

The energetic address of Mr. Cox led to the suggested celebration. A most enthusiastic meeting was held on the 30th December. His Royal Highness the Duke of Sussex presided on the occasion. The speeches delivered gave the liveliest demonstration of delight. This reference is made to shew that the Baptists at that time were amongst the most ardent in their attachment to *the great principles of the Reformation*.

In 1820, an event took place in which the Baptist denomination felt a deep concern; it was the sudden removal by death of a member of the Royal Family, who had uniformly proved himself the warm friend of Protestant dissenters; this was that liberal-minded prince, **HIS ROYAL HIGHNESS THE DUKE OF KENT**. Upon any and every

* Ivimey, vol. 4, pp. 180, 181. † *Ibid.*, pp. 182, 183.

occasion that prince could be approached by the dissenting body, to receive from him his sanction and patronage to the leading objects of benevolence brought by them under his notice.

It will not be considered irrelevant to give at length the resolutions of the Protestant dissenters, passed at Dr. Williams's Library, recorded as under :—

1. That this body, deeply affected by the irreparable loss which the cause of truth and humanity has suffered in the recent death of his Royal Highness the Duke of Kent, cannot deny themselves the melancholy satisfaction of thus publicly expressing their grief on an event which has taken from the Royal Family one of its brightest ornaments, and from the nation one of its best hopes.
2. That whilst the character of the illustrious deceased commanded the esteem of men in all ranks, and of all religious persuasions, his Royal Highness was endeared in an especial manner to the Protestant dissenters by the enlarged opinions which he entertained and avowed on the subject of religious freedom, and by the cordial support which, in connection with his illustrious brother, the Duke of Sussex, he was ever ready to give to those charitable establishments in which dissenters were chiefly interested. That this body admired, above all, the ardour with which he espoused, and the diligence with which he promoted, that comprehensive plan for the education of the poor, which his royal father had sanctioned with his approbation, and which is not confined to classes or sects, but adapted to the general exigencies of human nature, and to the general improvement of rational and immortal beings.
3. That this body, partaking of the same catholic spirit, and anxious for its wide diffusion, look back with a mingled sentiment of pleasure and regret to those public meetings at which it was so beautifully exhibited in the benevolent continuance, and so powerfully recommended by the appropriate and winning eloquence of a king's son. That under this impression they cannot but feelingly lament that a prince so greatly honoured, and so deservedly beloved by the wise and good, and who in thinking for himself had risen superior to all partial interests, and become the enlightened advocate of all liberal views and all useful institutions, has been withdrawn so soon by the inscrutable decree of Providence, from labours of love, as pleasing to himself as they were important to the best interests of mankind.
4. That painful as this dispensation is, the body of Protestant dissenting ministers bow in acquiescence before Him who giveth and taketh away; and their resignation is rendered the more cheerful by the assurance that such an example as that which has been left by the Duke of Kent cannot be lost to the world;—that it will continue to be remembered, admired, and imitated, especially among the great; and that not this age only, but a grateful posterity, will have reason to say of him, 'Though dead he yet speaketh.'
5. That in thus testifying our grief, the members of this body are desirous at the same time of expressing their heartfelt sympathy and sincere condolence with the illustrious and amiable princess, so unexpectedly bereaved of a husband, who was as remarkable for tenderness and affection in his private relation as he was distinguished in his public capacity, for every princely quality and every social virtue; and it is THEIR FREQUENT PRAYER TO ALMIGHTY GOD

THAT HE WILL PRESERVE TO HER ROYAL HIGHNESS THAT PLEDGE OF LOVE WHICH HER HONOURED CONSORT HAS LEFT HER, and all those attentions of paternal kindness which are so needful and so precious to the widowed heart.*

With emotions of peculiar interest was this reference made to the then infant PRINCESS VICTORIA, but now the beloved Sovereign of the British realms, whom a Gracious Providence has preserved, and who reigns in the warmest affections of a devotedly loyal people.

Without adverting at length to the various efforts made in 1787, 1789, 1790, and 1823, for the repeal of the Corporation and Test Acts, —Enactments which were imposed only worthy of the period which gave them birth, it may be observed that the Session of Parliament of 1828 was rendered memorable by their extinction.

LORD JOHN RUSSELL, upon this question, appeared a strenuous advocate of civil and religious freedom; and on the 26th of February, moved in the House of Commons for a committee of the whole house to consider these acts. His lordship took a comprehensive view of the question, giving the history of the period when those acts were instituted, clearly showing that they bore no relation to the present time and circumstances. The dissenters might have been, or they might have appeared dangerous to the House of Stuart; but they were certainly loyal subjects to the House of Hanover, and did not deserve to be excluded from civil office by the Corporation Act; and as to the Test Act, it was originally intended as a barrier to the church against the King, who was a converted Papist. The circumstances which led to the imposition of these acts were antiquated, as were also the restrictions; and it was time, for the credit of English understandings, that they should be repealed.

It is somewhat remarkable that two names should appear as the opponents of the removal of Dissenters' disabilities in this matter. MR. PEEL and MR. HUSKISSON, on the part of the government, were unwilling to concede the abrogation of these restrictions. Mr. Peel argued "that the Dissenters did not really suffer, as they were incessantly relieved by indemnity bills;" and Mr. Huskisson "feared injury to the Catholic cause BY RELEASING THE DISSENTERS FROM A CONDITION OF DISABILITY, which kept them vigilant on the subject of the rights of conscience, and from the insults that it would be to the Catholics to relieve others from disabilities whilst theirs remained. The house, however, decided by a majority of 44 in favour of the committee, in a house of 430 members. Mr. Peel declared his belief "that the existence of the Church of England was not bound up with

* Ivimey, vol. 4, pp. 192 to 194.

these restrictions, so he would give up the contest and bow to the will of Parliament." Upon this decision the measure was brought into the House of Lords; upon which occasion

The DUKE OF WELLINGTON spoke in its favour, observing, "the only reason why the government had first opposed it in the Commons was, that the system had appeared to work well hitherto; but as it was clear that the Commons thought that the time was come for a change, and as the principle of the old exclusion or opprobrium was not in itself defensible, he now thought it the duty of the Peers to pass the bill, if they were satisfied, as he was, that the proposed declaration afforded sufficient security against injury to the Established Church."

The ARCHBISHOP OF YORK, and the BISHOPS OF LINCOLN, DURHAM, and CHESTER, (the present Archbishop of Canterbury,) were amongst the speakers in favour of the bill.

LORD ELDON was the stern and leading opponent of the measure, who, by the repealing of such acts, believed "THAT ALL WAS OVER WITH THE TRUE PROTESTANT RELIGION OF OUR COUNTRY." He was at issue with the spiritual peers who supported the "REVOLUTIONARY BILL," and declared "that if he stood alone he would go below the bar and vote against it; and were he called that night to render his account before heaven, he would go with the consoling reflection that he had never advocated anything mischievous to his country." The bill in its finished state was characterised by him AS BAD, AS MISCHIEVOUS, AND AS REVOLUTIONARY as the most captious Dissenter would desire.

LORD HOLLAND said "that in performing the pleasing duty of moving that this bill do pass, he could not but express his feelings in language both of gratitude and congratulation;—gratitude to the house for the manner in which it had discharged its duty to the country; and congratulation to the country upon the achievement of so glorious a result."

The government of the day yielded only when it could not resist; and it passed the House of Lords WITHOUT A DIVISION. Thus was effaced from the statute book acts passed during a reign of intolerance and persecution, and which were a continuous blot to the country for more than one hundred and fifty years.

MISS MARTINEAU, in commenting upon this debate, remarks, "that Lord Eldon's only idea of a Dissenter was, that he was A CAPTIOUS AND REVOLUTIONARY MAN, always bent upon the destruction of the Church of England; and this being the image in his eye, we may pity him for the terror of his soul. A wiser man (LORD HOLLAND,) WHO KNEW SOMETHING OF DISSENTERS, and

of their strong resemblance to other men, felt happier on the occasion." The same writer further observes, "that the repeal of the Corporation and Test Acts was universally considered the *great measure of the session*—the great achievement of the year; and it was no small achievement to have obtained an equal position of citizenship for as loyal and peaceable and principled a set of men as any in the kingdom. The credit is due not to either the aristocratic or the liberal section of rulers and their adherents, but to the members of each house unconnected with government."

It is worthy of remark that WILLIAM THE THIRD, at the period of "THE GLORIOUS REVOLUTION," would, by the stroke of his pen, have accomplished that which took NEARLY A CENTURY AND A HALF for public and legislative opinion to attain: his good intention being frustrated, as it has been observed, by the ecclesiastical powers of the period.

In 1835 SIR ROBERT PEEL brought forward a further relief to Dissenters—it was in relation to the marriage ceremony. It is well known that no valid marriages could take place in this country without its celebration being according to the forms and after the manner of the Church of England. Sir Robert Peel was disposed to relieve the Dissenter from being a party to a religious service which he conscientiously disapproved; and it was proposed that the celebration of marriages might take place in the Dissenting places of worship; but to the granting of this privilege was annexed that Dissenters should be dependant on the church for the publication of their banns, and the declaration of that procedure by the clergyman. In Lord John Russell's measure of 1834, it had also been a requirement that licenses for marriage should by Dissenters be placed in some conspicuous part of their meeting-houses or chapels; but the requirements above referred to were not satisfactory to the Dissenters, and the proposal of Sir Robert Peel in that form was rejected by them. That eminent statesman, however, yielded to the reasonableness of the request of the Dissenters to be entirely relieved from any necessity of reference to the Established Church, either as to the publication of banns, or the affixing of licenses as adverted to. "He went," as remarked by Miss Martineau, "down to the principle of the matter at once, in which he was as well supported by lawyers in the house as by the Dissenters out of it. On the principle that the civil contract is the first consideration before the law, and that even in churches, where marriage is regarded as a sacrament, the religious ceremony only arises out of a civil contract. Sir Robert Peel now proposed to

establish at once the broad principle of the validity of marriage by purely civil contract; he also offered full liberty to all denominations of Dissenters to marry in their own places of worship. It was honourable to the House of Commons that it received this broad measure as it deserved, recognising the truth of its principle. It is also remarked that Dissenters, so far as it went, received it with satisfaction and gratitude. It was not a perfect measure. The registration of marriages being dependant upon the clergy was objectionable; and it was urged that it would be quite as unsatisfactory for those of the Church of England to be compelled to marry nowhere but in a Roman Catholic Church, or to depend upon the Catholic priesthood for the celebration of their marriages. The Minister received the representation of the Dissenters with respect and goodwill, and saw the force of their objection as to the registration by the clergy, or, in case of the civil contract, celebration by a magistrate who was usually a clergyman. Sir Robert Peel had it in his mind to bring forth a registration measure of large scope, but he could not do everything at once, and could only announce it.* His retirement from office prevented the consummation of his intentions.

In 1836 LORD JOHN RUSSELL took up the question of Dissenters' marriages, registration, &c., where Sir Robert Peel had left it; and without going into the details of that measure, it may be observed that it was one of the most useful and beneficial acts of the legislature in the reign of William IV. The authoress before quoted forcibly comments on the advantages of a national registration of births, marriages, and deaths. "In noting the year of its origin the mind is carried on to contemplate the spread of its consequences, which may, indeed, be fairly considered incalculable. The most obvious, though the lowest, consideration is the security of property given by the existence of an authentic and accessible record of the family events which govern the transmission of real property. Another consideration, deeply felt by a large section of the people, was *the removal of a tacit disgrace and disability from the Dissenters*, a disgrace and disability growing out of the fact that whatever registration existed was *ecclesiastical* and not civil. Not births, but baptisms, were, up to this time, registered; no marriages but those which took place at the church of the Establishment, from which Quakers and Jews were therefore excluded; *no deaths but of persons who were buried by the clergy of the Establishment*. Again, by the proposed registration, there was a means of exploration into the whole of society which might answer *many beneficial purposes*, while it had nothing in it

* Miss Martineau's History of England, 30 Years during the Peace, 1850.

obtrusive or despotic. The *numbers* of the people would be known—their *proportion* to the *means* of education—their *worldly condition*, as indicated by the *proportion of marriages*—their *sanitary condition*, as indicated by the *proportion of mortality*, and the *nature of the maladies* which carried them off,—and, finally, here would be always at hand a *vast body of statistical facts*, out of which *social reforms* might be constructed according to the speculations of the most thoughtful, and perhaps beyond the dreams of the most imaginative.”

SIR ROBERT PEEL had introduced a sound principle of rendering marriage a civil contract 'only so far obligatory by law, because the civil contract is all that the State has to do with, and the religious celebration is a matter of private conscience altogether. From the time of the passing of the Marriage Act, the business lay, as far as the State was concerned, between the registrar and the parties intending to marry. The marriage might take place at the office of the superintendent registrar, or at any church or chapel registered for the purpose, without publication of banns, and in virtue of the registrar's certificate, that the provisions of the law had been complied with. By this act the Dissenters obtained a relief which it will hereafter be astonishing that they could have waited for so long; and the State began to practise the virtuous prudence of making marriage as accessible as it then knew how, and consonant to the principles and feelings of the conscientious of every way of thinking.*

Especial reference has been made to the Registration Act relating to Dissenters' births, marriages, and deaths. Up to the period of the passing of that Act Dr. Williams's library was the registry for births, &c. of Dissenters. In 1837 a commission was issued by William IV. and renewed by her present Majesty, "to inquire into the state, custody, and authenticity of any such registers or records of births or baptisms,† deaths or burials, and marriages, lawfully solemnized as have been heretofore or are now kept, in England and Wales, other than the *parochial registers*," and "to inquire what measures may be taken for collecting and arranging the same, and to empower them to call for documents, papers, and records which may appear calculated to assist their researches."

The Commissioners having made their second report, have ceased to act according to the Act of Parliament, and all the registers and

* Miss Martineau's "Thirty Years since the Peace." p. 332.

† BAPTISTS record only their baptisms in what is termed THE CHURCH BOOK, which indicates *when* the party whose name is recorded *joined the Church by being baptised*, upon a profession of faith and repentance. This book is usually kept either by the minister or by one of the deacons of the church.

records examined and approved by them are now deposited in the custody of the registrar-general, at the *non-parochial register office*, Roll's Yard, Chancery Lane, London, for the purposes of the Act third and fourth of Victoria.*

In 1835, a *severance* took place in the general body of the Protestant Dissenting Ministers of the three denominations, which was organized in 1727, and constituted of the Presbyterian, Independant, and Baptist Ministers, resident in and about the cities of London and Westminster. It was one of its fundamental rules that "no person be allowed to join with the body of Protestant Dissenting Ministers in any public act, but such as were approved by one or other of the three denominations." This rule continues in force to the present day. The early meetings of the general body were held in no fixed place; but after the opening of Dr. Williams's Library, in Red Cross Street, London, it assembled there till 1835, the period of the withdrawal of a large number of the Presbyterians, occasioned by the election of the Rev. George Clayton, as the secretary of the general body—an Unitarian having filled the office of secretary for a lengthened period. It should, however, be remarked, that "the grateful and unanimous thanks of the body was voted to Dr. Thomas Rees, for the zeal and ability with which he had performed his official duties." The election referred to, led to a resolution of a majority of the Presbyterians to separate from the general body, and so to *dissolve* the three denominations; but the *orthodox* minority of the Presbyterian board *protested* against this act, and constituting themselves the *Presbyterian board*, were so acknowledged by the *Baptist* and *Independant boards*. The

* Searches and extracts from these registers and records will be granted on every day except Sundays, Christmas Day, and Good Friday, between the hours of ten and four, upon personal application only, and payment of the legal fees. *Applications by letter for search or extract cannot be complied with.* Persons residing in the country, therefore, who may require searches or certificates, must, of necessity, apply to a friend in London, or employ an agent. All other communications by letter, on the subject of the above-mentioned registers and records, must be addressed to "The Registrar-general, General Register Office, London;" and it is requested that the words "Non-parochial Registers" may be written on the outside of all such letters, the postage of which may be left unpaid. The fee for searching registers is one shilling; and for a certificate, two shillings and sixpence.†

The "registers and records" here adverted to have reference to births, baptisms, and deaths, registered in various ways previous to 1835, for which no legislative provision had been made, to render them valid or legal. It was an important and gracious act on the part of the Government, subsequently to that period, to sanction this *retrospective* arrangement.

† Congregational Year Book, 1881. p. 235.

Unitarian Ministers and their friends being trustees of Dr. Williams's Library, made it known to the "general body" that they could not be allowed to meet at the Red Cross Street Library as "*the three denominations*,"—there being, in *their* estimation, no longer any such society; and when, on the accession of her present Majesty, they were about to proceed to St. James's Palace with their loyal address, they were compelled to assemble at *the Congregation Library*, Bloomfield Street, London, which has been their place of meeting to the present time.

The present general body of Protestant Dissenting Ministers of the three denominations comprise the following Ministers—132 Congregationalists, 50 Baptists, and 4 Presbyterians. The business of the general body is conducted by a committee chosen from the three denominations, which meet at the Congregational Library as occasion requires.

Mr. Samuel M. Peto, the honourable member for Norwich—formerly a good Episcopalian, but now an excellent and useful Baptist—by his zealous and persevering efforts, principally aided in obtaining an Act of Parliament, in 1850, by which an important benefit has been conferred on all educational and religious institutions, holding property for public uses—an Act by which titles of such property are simplified, and their transfer facilitated, without the formality and expense of new deeds of conveyance.

It is justly observed, "many chapels and schools have been lost to the public, and have lapsed into private hands, in consequence of the difficulty and expense connected with the appointment of new trustees. Not being corporate bodies, these properly could not vest in succession, and hence new conveyances were indispensable. Mr. Peto's Act will enable Dissenting churches, and societies whose properties are in the hands of trustees, to renew their trusts, with little trouble and at trifling amount."

The following interrogatory is proposed, Is it not desirable that all Dissenting churches should look into the state of their trusts, and when the trustees have been reduced below the required number, new appointments should be made, according to the provisions of the Act of 13 and 14 VICT., cap. 28 ?

Particular notice has been taken of the Acts of the legislature in various forms, passed during the nineteenth century, for the *civil* relief of Protestant Dissenters, indicating the progress of liberal views; as those views advance, *other* improvements will follow, and *other disabilities* will be removed. There have been, and are, however, influences at work that would roll back the tide of religious freedom

and enlightened intelligence, to a state of spiritual thralldom and blind superstition. Of the nature of that thralldom and superstition, history abundantly testifies.

In commenting upon "the progress of sentiment," no apology is needed if a marked reference be made to the great questions which are now agitating the public mind.

The most ordinary observer, without any sectarian or denominational bias, cannot but look upon passing events, in relation to Protestantism and Popery, without feelings of the deepest interest. There has never been a period since the revolution of 1688, wherein these two great governing religious principles have appeared to be so antagonistic.

Protestantism was never dearer to those WHO TRULY UNDERSTAND ITS FUNDAMENTAL PRINCIPLES, AND LIVE UNDER ITS INFLUENCE, than at the present time; yet when has there been a period, since the one referred to, when more daring and insidious assaults have been made to sap it at its very foundation?

What is now going forward within THE PROTESTANT pale? Has it not appeared, and does it not appear, that among the professed friends of Protestantism are to be found ITS DEADLIEST FOES?

There are within that pale men who are receiving the emoluments of a system professedly opposed to Rome, whilst they themselves are holding commerce with that hierarchy; nor is it too much to say, that from the existence of such discordant combinations there are within that pale THE ELEMENTS of its own dissolution.

There is too much reason to believe that our national seats of learning, both Oxford and Cambridge, MORE PARTICULARLY THE FORMER, are to an unknown extent seminaries for the Church of Rome.

Let but the intelligent inquirer upon this question give even a cursory perusal of "The Tract of the Times," and he will therein perceive the PAPISTICAL INOCULATION which has been insidiously going forward for years; and that the present prevalence of what is termed Puseyism, or Tractarianism, is but an INEVITABLE CONSEQUENCE of the same.

These noble institutions, over whose portals are inscribed, "NO ADMITTANCE HERE EXCEPT UPON CONFORMITY," are unhappily proving, in an important degree, BUT THE VESTIBULES TO THE GREAT TEMPLE OF IDOLATRY AND SUPERSTITION.

Miss Martineau gives a concurrent view of the nature and operations of Tractarianism. After commenting upon the different influences at work in the two Universities, Cambridge and Oxford, that writer observes upon the latter:—

"It was scarcely conceivable that Laud and his ways should have risen up again amongst us in the nineteenth century; yet those who had seen and heard what went on WITHIN THE UNIVERSITY OF OXFORD, told of priestly claims, and obedience of novices—of homage to the memory of Charles the Martyr—of devout reception and study of ancient tradition, and the Christian Fathers, and a PASSIONATE DISPARAGEMENT OF THE REFORMATION;—of extreme reliance in the sacraments of the church—of the most frequent possible celebration of its services;—of the setting up oratories, and of crosses;—of scrupularity about garments, and postures, and fasts;—and even auricular confession. Where so much was said something must be true; and it was not long before Oxford men published to the world ample evidence, that some strange things indeed were true."

The "Oxford Sect," thus denominated by Miss Martineau, put multiplied agencies at work for the dissemination of these views in all directions—through the press, as well as by means of the pulpit and private exhortation, "AND VIGOROUS PROSELYTING AMONGST THE YOUNG."

The first business of the "Oxford Sect" was to enforce their tenets, THROUGH A SET OF TRACTS, which for some years gave to the sect the name of TRACTARIANS. Without extracting from the authoress as to the peculiar tenets advocated by them, it is further observed upon the effects of their tenets in the nineteenth century,—*"The zealous Protestant of the empire saw spectacles which filled him WITH ANGER AND DISMAY; on the one hand, a striking increase of the Catholic body, from the earnestness with which noble and wealthy Catholics applied themselves TO USE THE PRESENT CRISIS FOR THE GOOD OF THEIR CHURCH; and on the other hand, THE RISE AND SPREAD OF A BODY WITHIN, AND FROM OUR OWN UNIVERSITY OF OXFORD, who were always DISPARAGING PROTESTANTISM, AND THEMSELVES GROWING SO LIKE CATHOLICS, THAT IT WAS HARD FOR THE COMMON RUN, WHO USED PROTESTANTISM FOR A POLITICAL CRY, TO MAKE OUT THE DIFFERENCE. From month to month there were rumours of one or another Tractarian having gone over to Romanism—rumours which were highly resented, and proved in the 'Tracts' to be necessarily false; and for a while they were not true; but in no long time a conversion to Romanism BEGAN WITHIN THE UNIVERSITY, and spread so undeniably that THE KINDRED CHARACTER OF THE PRINCIPLES OF ROMANISM AND TRACTARIANISM HAS FOR SOME TIME CEASED TO BE DOUBTED."*

* Miss Martineau's *Thirty Years Peace*, vol. 2., book IV., p. 129.

From the particulars given by Miss Martineau of the rise and progress of Tractarianism, and the zealous efforts of the "Oxford Sect" to disseminate their semi-papistical views, it does not appear to be a very great stretch of conjecture, that Jesuitism is at the root of the evil of what has been insidiously working at the great seat of learning referred to.

Are there any University tests for the detection of the members of the Society of Jesus? If tests *were attempted*, they would be **TOTALLY USELESS UNDER THEIR SYSTEM.**

Dr. Arnold's views of Tractarianism, as given in his letters, will be read with interest :—

"They are Roman Catholics at Oxford instead of at Oscott—Roman Catholics signing the Articles of a Protestant Church, and holding offices in its ministry. Now as I know you are a fair man, and I think that Oxford has as yet not deprived you of your wideness of mind, it is a real matter of interest to me to know how the fact of these men, being Roman Catholics in heart, which I quite allow, can be other than the grave charge against them, till they leave Oxford and our Protestant Church. I cannot at all conceive you can see this otherwise, any more than I can conceive how you can acquit Tract 90 of very serious moral delinquency. For surely the Feathers Tavern petitioners would have been quite as **MUCH JUSTIFIED** in retaining their preferments as ——— and ——— are justified in remaining in our ministry.

"It seems to me that here is the stumbling-block of the Newmanites. **THEY HATE THE REFORMATION—THEY HATE THE REFORMERS.** It were scarce possible that they could subscribe honestly to the opinions of men whom they hate, even if we had never seen the process of their subscription in detail.

"Undoubtedly I think worse of Roman Catholicism in itself than I did some years ago. But my feelings towards a Roman Catholic are quite different from my feelings towards a Newmanite; because I think the one a fair enemy, **THE OTHER A TREACHEROUS ONE.** The one is the Frenchman in his own uniform, and within his own **PRÆSIDIA**; the other is **THE FRENCHMAN DISGUISED** in a red coat, **AND HOLDING A POST WITHIN OUR PRÆSIDIA FOR THE PURPOSE OF BETRAYING IT.** I should honour the first, and hang the second."*

It could not be supposed that the seeds of Tractarianism,—so CAREFULLY and PLENTIFULLY sown, and cast upon a soil so

* Dr. Arnold's Life and Letters of London, vol. 2, p. 284.

FERTILE FOR ITS RECEPTION, would fail to produce its fruits. The "Christian Times" has, in two of its numbers,* furnished two articles, drawn up with considerable ability, and which cannot be read with other than painful interest. A truly deplorable list is given of the Oxford and Cambridge seceders. It is observed by the writer:—"The Oxford List, for the correctness of which we venture to vouch, is subjoined. It is a most serious and lamentable document;—in producing it, we would earnestly deprecate the idea of holding up the names of any to reprobation,—SORROW AND MOST PAINFUL REGRET WOULD BE THE FEELINGS EXCITED IN THE BREASTS OF RIGHT-MINDED PROTESTANTS; but THE FACTS, IN THEIR MAGNITUDE, should be presented, and ought to sink deeply into the mind of the nation.

"To those who see THE IRRECONCILABLE ANTAGONISM between the system of Rome and *the teaching of the New Testament*, it would be a strange and conflicting thing that even five or ten members of the University—the *teacher of teachers*, sent for *the defence of the Gospel and the propagation of the truth*—these few would indicate the set of a mental current, and the operation of powerful, though unseen, influences. But what can be said; not fives or tens, but such numbers as are presented thus secede to Rome, from the Universities and the Church.

"As we glance down the list, and look at College after College, we see THE UNIVERSALITY OF THE INFECTION. Going from ancient University, from Balliol, from Merton—going from these ancient houses down to the last created and endowed College—upon each and all the plague spot is perceived. The leprosy of a common infection is upon every College." The subjoined list will exhibit, in some degree, the extent of the "*common infection*" thus adverted to, and the reader is now presented with a statement from the source to which reference has been made, in the first place of the OXFORD SECEDERS:—

UNIVERSITY COLLEGE			13	Perverts.	CORPUS CHRISTI COLL.			3	Perverts.
MERTON	"	1	"		CHRIST CHURCH	"	13	"	
EXETER	"	11	"		TRINITY	"	4	"	
ORIEL	"	11	"		ST. JOHN'S	"	7	"	
QUEEN'S	"	1	"		JESUS	"	2	"	
NEW	"	1	"		WADHAM	"	3	"	
LINCOLN	"	1	"		PEMBROKE	"	3	"	
ALL SOULS	"	1	"		WORCESTER	"	3	"	
MAGDALEN	"	3	"		ST. MARY'S HALL	"	1	"	
KING'S HALL & COLL. OF BRAZENOSE	}		9	"	MAGDALEN HALL	"	1	"	

* March 22nd and July 19th, 1851.

The twenty Colleges of Oxford now enumerated, have produced, it will be observed, according to the document quoted, **NINETY-TWO PERVERTS TO THE PAPAL CHURCH.** Notice will now be taken of the number of Perverts to Popery contributed by the **CAMBRIDGE UNIVERSITY.**

TRINITY COLLEGE 22 Perverts.

ST. JOHN'S COLLEGE	10 Perverts.	CORPUS CHRISTI COLL.	2 Perverts.
ST. PETER'S	3	ST. CATHERINE'S HALL	3
CLARE HALL	1	EMMANUEL COLLEGE	1
GONVILLE AND CAIUS	1	QUEEN'S COLLEGE	2

In all 55. Or the two Universities giving together a total, according to the analytical view quoted, 147 Perverts from professedly Protestant Oxford and Cambridge, to the Church of Rome.*

It is said these are but the *first fruits*, or the earnest of extensive Puseyite inoculation. The shades of difference between Puseyism and Popery being comparatively so imperceptible as to enable the professors of the former to conform, or glide in with ease, to the formula of the latter.

Mr. Seymours, in his "*Mornings among the Jesuits in Rome*," states that in a conversation with one of them, it was declared that the Jesuits had secret sources of information regarding the religious condition of this country:—"That there was a *large section of the Church of England*—and that too an increasing section—steadily and surely inclined to the Church of Rome; and added that, although I might not be aware of the fact, **YET HE KNEW IT FROM SOURCES OF INFORMATION THAT WERE NOT ACCESSIBLE TO ALL**, that multitudes in England were privately coming over to the Church of Rome."

The Papists rejoice over the adhesions to popery of a Spencer, a Fielding, a Newman, a Wilberforce, a Manning, or a Simeon, and some others of lesser distinction. There is, doubtless, a deep, wide-spread, and insidious under-current at work *against the Protestantism* of this country. Nor need there be any hesitation in declaring that there is too much reason to fear that **JESUITISM**, by its inconceivable agencies, **BOTH WITHIN AND WITHOUT THE CHURCH, AS WELL AS AT THE UNIVERSITIES, IS EXERCISING A POWER WHICH NO LAW CAN REACH.**

The *British Quarterly Review*, in noticing several works upon Jesuitism, thus comments upon its nature, principles, and practice:—

"Jesuitism is the army of Papal Rome. Every army must have weapons of offence and defence. Of special necessity are arms to

* For names of THE OXFORD AND CAMBRIDGE PERVERTS, see Appendix B.

Jesuitism in these times when it is intensely hated, and when it is subject to assaults from so many quarters. In Rome, at this hour, Jesuitism and the Inquisition stand side by side frowning defiance on the world, which has learnt to keep these, its deadly enemies, at bay, but which, at the earliest relaxation of its vigilance, WOULD BURST FORTH INTO UNPRECEDENTED ACTIVITY AND LAY IT WASTE.

"The secrecy of Jesuitism is the chief source of our dread. *Secrecy is its essence.* In secrecy has it wrapped its workings from the earliest period until now. Secret for the most part in Catholic lands,—*its operations among Protestants are covered with the thickest veil.* It not only studies but seems to *love secrecy.* Like certain animals, it has lived in the dark so long that it instinctively shrinks from the light.

"In England a Jesuit is a rare sight. When seen he is not known. Nor is he here seen in any outward and visible form. Jesuits there are in the land—but who can point them out? An ordinary Catholic priest has his insignia, which marks him out as distinctly as any soldier of the line. But what are the signs of a Jesuit? His is a hidden presence, and being hidden it is feared. Here is something which cannot be put down, because it cannot be grappled with. IT HAS NO BODILY SHAPE, NO VISIBLE FORM. IT GLIDES AMONGST AND AROUND US LIKE AN EVIL SPIRIT FROM BENEATH. IT STEALS INTO NURSERIES. IT CREEPS INTO THE CREDULOUS HEARTS OF LOVE-LORN SPINSTERS AND SILLY GOVERNESSES. IT THROWS OUT LURES TO FANTASTIC BEINGS IN THE SHAPE OF MEN, AND IT PLIES ITS SNARES TO CATCH FOPPISH YOUNG CLERGYMEN, TO WHOM DOUBT IS TROUBLESOME, AND THOUGHT IMPOSSIBLE. Did Jesuits walk our streets IN THEIR OWN PROPER PERSONS they would appear less formidable.*"

As to ascertaining the number of Jesuits, it is perfectly out of the question. In returns to an order of the House of Commons, made in 1836, it is made to appear that there was NOT ONE JESUIT IN ENGLAND! or came into England from the year 1829 to 1836. Wales showed one. Fifty-seven are registered for Ireland. How many Jesuits existed in the country before 1829 is not stated, nor does any official document make known their increase or decrease since 1836. As justly remarked by the *British Quarterly*, "In face of law, then, England was free from Jesuits—not one in all her borders! Yet it is a matter of public notoriety that at the same time there existed, and had long existed, the present Jesuits' College at Stonyhurst." And this institution has been for years sending forth its missionaries and priests.

* Jesuitism as it is.—*British Quarterly Review*, May, 1851.

Some statistics are given of Jesuits. From Romish authorities it is stated that they number 5,470; and 880 of that fraternity it is said "are engaged in England. This island receives a due share of attention from General Roothaan—about one-sixth of his army being here engaged in active warfare. Whether or not so large a number is employed in England he cannot say; but their numbers are such as to justify the friends of Scriptural Christianity in calling for counteraction."*

In the "Parliamentary Returns," from the numbers attempted to be ascertained in 1836, it is made to appear that "England was free from Jesuits." "What is now said respecting them?"

"ENGLAND IS BESET BY JESUITS. We know what we say. This is not the place for evidence. We simply give the results of inquiry; and we repeat—England is beset by Jesuits. They are here for our conversion; their aim is TO BRING THE LAND OVER TO ROMANISM. By fair means if possible—BY FOUL MEANS IF NECESSARY,—they have vowed to subject us to the yoke which our fathers found so galling and hateful.

"Nor are their efforts unproductive. Catholicism has increased and is increasing; in the efforts of Jesuitism IS THE CHIEF CAUSE. Of all countries England is now the grand object of the Jesuits' desire. England conquered, THE CONQUEST OF THE WORLD IS EASY. England, therefore, is made THE SPECIAL POINT OF ATTACK. From all quarters of the Catholic world arrows are directed against England; while in our very midst Jesuitism is busily and ardently at work SAPPING THE GROUND ON WHICH WE TREAD, AND UNDERMINING THE CHURCHES, THE SOCIETIES, THE GOSPEL WHICH WE LOVE.

"There are Jesuits in England—many Jesuits, WELL ORGANISED, WITH A RECOGNISED HEAD, AND AN INTIMATE CONNECTION WITH ROME; THEY ARE A LARGE BAND; THEY HAVE A DEFINITE OBJECT; THEY ACT AS ONE MAN—sometimes they seek their object on the platform, in the pulpit, through the press; but who knows them? who can point them out? The police can detect a pickpocket, but who can unmask a Jesuit? THEY ARE IN ALL RANKS, ALL SOCIETIES; they meet us in our daily walks; they eat with us in the tavern, and read by our side in the news-room; but who can say 'That man is a Jesuit?—*cornu ferit ille, caveto.*'

"Already they HAVE effected much; MORE THEY ARE PREPARING to effect. MORE, MUCH MORE, THEY WILL effect, unless THEY ARE HUNTED OUT, EXPOSED, WITHSTOOD, CONFUTED, AND PUT TO FLIGHT.

* Jesuitism as it is.—*British Quarterly Review*, May, 1851.

To a much greater extent than is generally supposed, THE LIBERTIES OF EUROPE, AS WELL AS ITS RELIGION, DEPEND ON THE ISSUE.”*

What said that profound student and great discriminator of human character, NAPOLEON, respecting THE JESUITS, whom he designated as a very dangerous society, and one which should never have been admitted on the soil of the Empire. The doctrines of Jesuitism ARE SUBVERSIVE OF ALL MONARCHICAL PRINCIPLES. The General of the Jesuits insists on being sovereign master,—SOVEREIGN OVER THE SOVEREIGN. Wherever the Jesuits are admitted THEY WILL BE MASTERS, COST WHAT IT MAY. Their society is by nature dictatorial, and, therefore, it is THE IRRECONCILABLE ENEMY OF ALL CONSTITUTED AUTHORITY. *Every act, every crime, however atrocious, is a meritorious work*, if it is committed for the interest of the Society of Jesus, or by order of the General of the Jesuits.†

THE AGGRESSION of Rome is the question of the day, and it has been for the Session of 1851 *the question of the British legislature*. The Pope appointed a Cardinal and an Archbishop of Westminster, and several Catholic Bishops have been consecrated to their respective Sees. Bulls and Pastorals have been issued; and from the extent with which papistical doctrines had been diffused in the Universities of Oxford and Cambridge, and embraced by many of its members, added to these also the *correspondent* views entertained by a large section *within the Protestant pale*, there might have appeared to the Papal conclave but little to be accomplished in Protestant Britain to bring over, into the bosom of the *One Holy Catholic Church*, her erring children of the Anglican Church.

The letter of LORD JOHN RUSSELL to the Bishop of Durham upon the Papal Aggression, conveys the sentiments of THE PREMIER, and as the document has been the subject of such general comment, it should receive a prominent notice in connection with the arrogant assumptions of Rome.

“TO THE RIGHT REV. THE BISHOP OF DURHAM.

“MY DEAR LORD,—I agree with you in considering the late aggression of the Pope upon our Protestantism, ‘as insolent and insidious,’ and I therefore feel as indignant as you can do upon the subject. I not only promoted to the utmost of my power the claims of the Roman Catholics to all civil rights, but I thought it right, and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who, without such help,

* *Monthly Christian Spectator*, May, 1851.

† *Recits de la captivité*, &c., tome 2, p. 274.

would have been left in heathen ignorance. This might have been done, however, without any such innovation as that we have now seen. It is impossible to confound the recent measure of the Pope with the division of Scotland into dioceses by the Episcopal church, or the arrangement of districts in England by the Wesleyan conference. There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy,—with the rights of our bishops and clergy,—and with the spiritual independence of the nation, as asserted even in Roman Catholic times. I confess, however, that my alarm is not equal to my indignation. Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long, and so nobly, vindicated its right to freedom of opinion, civil, political, and religious. Upon this subject, then, I will only say, that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumption of power deliberately considered.

“There is a danger, however, which alarms much more than any aggression of a foreign sovereign. *Clergymen of our own church who have subscribed to the thirty-nine articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks ‘step by step to the very verge of the precipice.’* The honour paid to saints, the claim of infallibility for the church, the superstitious use of the sign of the cross, the muttering of the liturgy, so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution—all these things are pointed out by clergymen of the Church of England, as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his diocese.

“What then is the danger to be apprehended from a foreign prince of no great power, COMPARED TO THE DANGER, WITHIN THE GATES, FROM THE UNWORTHY SONS OF THE CHURCH OF ENGLAND HERSELF? I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with

confidence on the people of England, and I will not bate a jot of heart and hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummeries of superstition, and with scorn at the laborious endeavours which are now making to confine the intellect and enslave the soul.

"I remain, with great respect,

"Downing Street, Nov. 4."

"J. RUSSELL."

The boldness of procedure manifested has, however, in some degree, been repelled by legislative action, and a bill entitled **THE ECCLESIASTICAL TITLES ASSUMPTION BILL** has passed the two Houses of Parliament by very large majorities. In the Commons by 263 to 46, in the House of Lords, on the second reading, by a majority of 265 to 38; on its third reading it passed *without a division*, and on the eighth of August, 1851, became the law of the land.*

The provisions of the Act, 14 & 15 VICT., are as follows:—

"LETTERS APOSTOLICAL DECLARED UNLAWFUL AND VOID.

"I. All such briefs, rescripts, or letters apostolical, and all and every the jurisdiction, authority, pre-eminence, or title conferred or pretended to be conferred thereby, are and shall be and be deemed unlawful and void.

"TITLES TO PRETENDED SEES OR DIOCESES, &c., IN THE UNITED KINGDOM NOT TO BE ASSUMED.

"II. And be it enacted, that if, after the passing of this Act, any person shall obtain or cause to be procured from the bishop or see of Rome, or shall publish or put in use within any part of the United Kingdom, any such bull, brief, rescript, or letters apostolical, or any other instrument or writing, for the purpose of constituting such archbishops or bishops of such pretended provinces, sees, or dioceses, within the United Kingdom, or if any person, other than a person thereunto authorized by law in respect of an archbishopric, bishopric, or deanery of the united church of England and Ireland, assume or use the name, style, or title of archbishop, bishop, or dean of any city, town, or place, or of any territory or district, (under any designation or description whatsoever,) in the United Kingdom, whether such city, town, or place, or such territory or district, be or be not the see or the province, or co-extensive with the province, of any archbishop, or the see or the diocese, or co-extensive with the diocese, of any bishop, or the seat or place of the church of any dean, or co-extensive with any deanery, of the said united church, the person so offending shall for every such offence forfeit and pay the sum of one hundred pounds, to be recovered as penalties imposed by the recited act may be recovered under the provisions thereof, or by action of debt at the suit of any person in one of her

* It will be seen that *Protestantism* has made *some* advance in this country in the last 150 years. In the reign of William III., in 1701, "*The Protestant Succession Bill*" in one of its stages was only carried by a majority of *one*." The Ecclesiastical Titles, &c. Bill, in the House of Lords, in 1851, had in its favour a majority of *two hundred and twenty-seven*.

Majesty's superior courts of law, with the consent of her Majesty's Attorney General in England and Ireland, or her Majesty's Advocate in Scotland, as the case may be.

**"ACT NOT TO EXTEND TO BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH
IN SCOTLAND.**

"III. This Act shall not extend or apply to the assumption or use by any bishop of the Protestant episcopal church in Scotland exercising episcopal functions within some district or place in Scotland of any name, style, or title in respect of such district or place; but nothing herein contained shall be taken to give any right to any such bishop to assume or use any name, style, or title which he is not now by law entitled to assume or use.

"SAVING THE POWERS OF 7 AND 8 VICT. C. 97.

"IV. Be it enacted, that nothing herein contained shall be construed to annul, repeal, or in any manner affect any provision contained in an Act passed in the eighth year of the reign of her present Majesty, intituled 'An Act for the more effectual Application of Charitable Donations and Bequests in Ireland.'"

PROTESTANT DISSENTERS have been neither apathetic or indifferent at what has been passing around them. Although (with *few exceptions*) they have *not* united in the general public agitations which have prevailed upon the subject of Papal Aggression, they have not failed, however, to give a clear and decided exposition of their sentiments; and without offering further individual comment,* the united utterance of their views are given in the following Resolutions, commencing with those adopted by the LONDON MINISTERS OF THE THREE DENOMINATIONS OF CONGREGATIONALISTS, BAPTISTS, AND PRESBYTERIANS, at a meeting held in the Congregational Library, Blomfield Street, London, on the 31st December, 1850; Dr. Leifchild in the chair:—

"I. That, at the present crisis, when all classes of their protestant countrymen are expressing their just indignation at the introduction of the papal brief erecting a Romish hierarchy in this kingdom, it eminently becomes this body, in consideration alike of their known principles and their past history, publicly to declare their sentiments in relation to popery itself, and to the efforts it is making to regain its ancient ascendancy; and this they now do, not under the sudden impulse of feeling which they shared in common with others when the obnoxious measure was first announced, but after time has been allowed for a calm and deliberate judgment to be formed upon it.

"II. That, in bearing their solemn and public protest against popery, they are constrained to denounce it, amongst other reasons,* especially for the following,—

"1. Because it is incompatible 'with the independence of national government, subversive of the just prerogatives of the British crown, and a foe to the liberties and social interests of the people.

* The writer has stated some views with regard to the extent to which legislative enactment should extend, in its protective and preventive requirements against Jesuitism and Papal Aggression, p. xxiv.

- "2. Because its assumption, that the church of Rome is the only true church of Christ on earth, is not only arrogant, and destitute of all foundation in the word of God, but is essentially intolerant; and, taken in connexion with its known determination to suppress, wherever it has the power to accomplish it, all other churches,—whether the ecclesiastical establishments of England and Scotland, or the unendowed and independent churches of the various denominations of protestant nonconformists,—is fitted to excite the detestation of all who value their rights as men, or the religious freedom which in this country they enjoy as Christians.
- "3. Because it denies to the common people the free use of the bible, and demands to be its infallible and authoritative interpreter,—allowing it to be understood, even by those who possess it, only in the sense which the church of Rome imposes,—thus, on the one hand, robbing mankind of God's inestimable gift, the precious charter of their noblest liberties, and the only revelation of that truth by which men are sanctified and saved; and, on the other, interfering with their personal responsibility by refusing to them the right, and releasing them from the duty of searching the scriptures for themselves, and understanding them by exercise of their own judgment in dependence on the promised aid of their Divine Author.
- "4. Because it teaches doctrines directly opposed to those fundamental verities of the gospel which have been held in every age by the true followers and churches of Christ, and were vindicated by the protestant reformation of the sixteenth century; the perfect and everlasting expiation of sin by the sacrifice of Christ once offered, and never to be repeated; his exclusive mediation, whether of atonement or of intercession, between God and man; and justification, not by human works, but by faith only in the blood and righteousness of the incarnate Son of God; and by opposing, corrupting, and nullifying these vital truths, virtually overthrows Christianity, and imperils the salvation of men.
- "5. Because, finally, all history shows that the predominance of popery in any country is invariably attended with the prevalence of gross and debasing superstition, with the usurpations of a tyrannical priesthood, and a corresponding servility of the people; that it enslaves the mind, pollutes the conscience, and corrupts the morals of men; that it is unfriendly to domestic virtue and social happiness, and, instead of ennobling a nation and enriching it with science, learning, commerce, and manufactures, and, above all, with the generous institutions and purifying influence of Christianity, drags it down, as in the instance of the Roman states at the present moment, to the lowest depths of political insignificance, social wretchedness, and practical immorality.
- "III. That, in the recent measure of the pope, as announced in the papal bull or brief, and explained in other documents put forth by Dr. Wiseman and others of the Romish bishops, this body see conclusive evidence that popery, in its most revolting features, remains unchanged amidst the progress of society, and the development of the principles of national independence and general liberty; since it asserts the right of the Roman pontiff—a foreign potentate—to interfere with the prerogatives of the British sovereign, and the internal arrangements of the kingdom, and takes upon itself to appoint ecclesiastical authorities, not only with territorial titles, but with an implied claim of ecclesiastical jurisdiction commensurate with the geographical extent of their dioceses: and that, regarding this measure as being illegal, a dangerous innovation upon the protestantism of

the country, and aimed against all that they hold dear, both as Britons and as Christians, this body are convinced that it ought to be disallowed and annulled.

"IV. That this body would be unfaithful to their convictions if they did not advert with disapprobation to the encouragement given to popery by successive governments, and by the legislature, in the concession of civil rank made to popish bishops above some orders of the peerage, on the ground of their ecclesiastical office; and in the endowment of its institutions and its priesthood in Ireland and the colonies; since both these measures were subversive of religious liberty, and on that ground were especially opposed by protestant nonconformists; and to this disposition repeatedly manifested to patronise popery, *together with the anti-protestant spirit and teaching of a large portion of the clergy of the established church, they cannot but MAINLY ATTRIBUTE the audacity which it now displays.*

"V. That while this body thus express their unconquerable aversion to popery, they would be no parties to any legislative enactment by which their Roman catholic fellow-subjects should be deprived of the same measure of civil and religious liberty which they claim for themselves; but they cannot hold it to be an infringement of the rights of conscience for the legislature to annul the papal rescript, and for the development of popery to be only so far legally permitted as is plainly compatible with the security of the throne and the liberties of the subject.

"VI. That this body, nevertheless, place their hopes for the successful counteraction of popery principally, not on legislative enactments, but on moral and religious means. It will afford them, therefore, the greatest satisfaction, should occasion be taken from this aggression of the pope to give a more extensive circulation to the bible among all classes of the community; to extend the benefits of education; to diffuse the knowledge of those great principles, both of scriptural Christianity and of civil and religious freedom, which were asserted by the protestant reformation; to remove impediments to the cordial and open union of all protestant Christians; and to revive a spirit of earnest and enlightened piety in all the evangelical churches in the country,—only that, in their judgment, all religious communities should be left to pursue these objects by their own proper agencies and methods, unaided and unimpeded by the legislative interference of the state.

"VII. That, in conclusion, this body, animated by the spirit of ardent attachment to the civil constitution of their country, and to the illustrious house of Brunswick, which has ever distinguished protestant nonconformists,—declares, on the present occasion, their devoted loyalty to her majesty the queen, who, with equal honour to herself and happiness to her subjects, sways the sceptre of her royal ancestors; and their grateful acknowledgments to Almighty God for the blessings which have been conferred by His providence under her gracious reign; together with their fervent prayers that the diadem may long encircle her brow with undiminished lustre, until, by His rich mercy, and through the grace of our only Lord and Saviour Jesus Christ, it shall be exchanged for 'a crown of glory that fadeth not away.'"

The Declaration of the BAPTIST BOARD, adopted at a meeting held at the Baptist Mission House, London, December 31st, 1850, Dr. F. A. Cox in the chair, will give the views of the Baptist Body in their *Denominational* character :—

"Ever amongst the foremost advocates, and the most strenuous defenders of civil and religious liberty, THE BAPTISTS of this country solemnly deprecate *intolerance in all its forms*, and exercised towards the professors of *whatever mode of religious faith and worship*. The freedom they now enjoy, in common with their fellow-subjects, was acquired by their forefathers at too serious a cost not to be watched over, and guarded against encroachments, with the utmost jealousy. They cannot, therefore, but view with alarm the efforts which are made by the Roman pontiff to regain his former ascendancy in this kingdom, since of all intolerant and persecuting powers Popery has ever shown itself the most despotic and cruel. The ecclesiastical development at which it aims is incompatible with any, even the smallest degree of religious liberty, and indeed with the existence of any other Church; for in the words of Dr. Wiseman, in his 'Appeal to the Reason and Good Feeling of the English People,' it is stated to be 'the doctrine and belief of Catholics (that is Roman Catholics) all over the world, that there are no such things as national or separate churches, but only one true Catholic or universal Church, under one head, the Bishop of Rome, otherwise called the Pope.' P. X. The inference from this doctrine is too obvious to need to be enunciated, and, taken in connection with history, too frightful not to be contemplated with equal detestation and horror.

"Not second to any in ardent attachment to evangelical truth, they maintain, in resolute opposition to Romanism, the great doctrine of the Protestant Reformation: the right of every man to possess the Bible, as God's common gift to the whole human family; to interpret it for himself by the aid of the Holy Spirit promised to be given in answer to prayer; the authority and sufficiency of the Holy Scriptures for all the purposes of salvation; justification by faith only in the blood and righteousness of Christ; and his sole mediation and priesthood, with the perfection and everlasting virtue of his once offered sacrifice on the cross;—while they utterly renounce and deeply abhor the antagonistic doctrines of ecclesiastical infallibility, tradition, human merit, and the mass, with their adjuncts of auricular confession, sacramental efficacy, and priestly power.

"This Board has long witnessed with concern the gradual and constant augmentation in the United Kingdom of the adherents of the Papacy—the result of a systematic and eager proselytism, conducted in many cases with the insidious wiles for which the Jesuits are notorious—to which the recent erection of the Romish hierarchy is both intended and calculated to give an additional impetus. This bold progressive step but too clearly evinces the growth which at the same time it tends to foster; while the manner in which it has been taken indicates no less surely the existence of expectations, the realization of which would be destructive of our national welfare and liberties, both civil and religious, and entail the most fearful curse upon our children.

"Unhappily, the causes of the boldness which Romanism has manifested are to be found not exclusively in itself, but in circumstances nearer home. On the one hand, the British Government has been seen for many years past not only relieving Roman Catholics from civil disabilities, and so rendering them the justice due to all classes of peaceable subjects, but endowing their institutions with grants of public money, and conferring on their ecclesiastics national honours usually pertaining only to peers of the realm. *On the other hand, men have arisen in the bosom of the Church of England, and favour has been shown them by their episcopal superiors, whose ministrations have tended to Romanize the people, and whose secret proceedings may be said to have amounted to a conspiracy against her.* That these combined influences should have seemed, in the judgment of the Pope, to invite

and to justify his recent measure, is little to be wondered at, although greatly to be deplored.

"The remedy of a mischief so deep rooted cannot be instantaneous in effect, though it ought to be instantly applied. If, warned by what has now taken place, the Government and the Legislature would abandon the habitual patronizing of the Romish priesthood, withdraw the endowments bestowed upon them from the national funds, and leave them, as in the judgment of this Board all religious bodies should be left, to themselves; and if evangelical Christians of all churches would multiply their zealous efforts, not after party triumphs, but for the diffusion of 'the common salvation,' and conduct them, not in a spirit of denominational rivalry, but of brotherly concord, then, under God, might much be hoped for. This Board, however, cannot be satisfied without asserting its conviction, that scarcely would anything, in the order of means, more powerfully tend to paralyze the efforts of Popery, or to render them innocuous, than the separation of the Church from the State, and the consequent placing of all religious communities, in the eye of the law, on one and the same level.

"This Board, in conclusion, seizes the opportunity thus afforded to declare anew its devoted loyalty to her Most Gracious Majesty the Queen, and to express its fervent prayers that it may please Almighty God long to preserve and uphold her in the undiminished dignity and just authority of her throne, for the happiness of her subjects and for the purposes of His own glory. And it avows its unalterable attachment to the constitution of these realms, the Royal prerogative in civil affairs, and, so long as an established Church exists, the Royal supremacy in its ecclesiastical affairs, both of them defined and exercised according to law, this Board most cordially approves and maintains; and it rejoices in the hope, that her Majesty will defend them alike from encroachment, in happy and honourable union with that freedom, both civil and religious, which is the birthright of Britons, and the vindication and extension of which have rendered the House of Hanover the most illustrious that ever swayed the British sceptre."

Although the documents together are somewhat lengthy, they are entitled to be placed upon record as the sentiments of the representatives of a numerous and an influential section of her Majesty's *Dissenting* subjects, and embrace topics which will become matters for reference to the present and future historian, as indicative of the progress of sentiment at the present period upon questions of vital interest to the nation.

In the preceding declaration of the Baptist Board, it will have been seen, views are expressed which will be considered somewhat extreme.

"This Board, however, cannot be satisfied without asserting its conviction that scarcely would anything, in the order of means, more powerfully tend to *paralyse the efforts of Popery*, or to render them *innocuous*, than the separation of the Church from the State, *and the consequent placing of all religious communities, in the eye of the law, on one and the same level.*"

The proposed remedy stated to be an essential antidote against the

aggression of Rome, opens *a wide question*, into which it is not intended to enter. A powerful influence is silently acting upon the public mind, and a change so great as that referred to can only take place when "public opinion," or rather the mind of "the people," becomes *so impregnated* with such a view, as for it *to act upon the legislature of the country*.

No further allusion shall be made to the subject than by giving an extract from a work of some consideration and which in some degree bears upon the proposition.

"By *what means*, it may be asked, is the present system of ecclesiastical establishments to be superseded, and the new system introduced and allowed? *Ever, we reply, with a just regard for existent interests, and in the spirit of equity and love*. Let a parliamentary committee be appointed to inquire into the value and origin of church wealth; all that has been left to the Protestant Established Church by private persons is her own; *let it remain, therefore, untouched*. All that has been given by the prerogative of the ruling monarch, or by the votes of parliament, *is the nation's*, and has been given subject to the annual sanction of the nation's voice. It is given impiously, unwisely, unjustly; let it, therefore, be withheld, and devoted in no case to any religious sect, but to the general objects of government. All that has been left by *Romanists* for purposes which Protestants condemn, let it be given to such as can alone fulfil the intentions of those that bequeathed it; or if such intentions *entail practices illegal and subversive of government*, let it go, as is usual in such cases, *to the Exchequer*; it is certainly not the property of the Protestant Church. Then let all State patronage and State influence cease; *let the Church become one of ourselves*, AND SPEEDILY THE SECTS WILL RETURN, ONE BY ONE, INTO HER BOSOM, OR SHE WILL REST IN THEIRS, AND THE MILLENNIUM WILL HAVE BEGUN. "The nations shall walk in her light, and kings in the brightness of her rising. The sons of the stranger shall build up her walls, and their kings shall minister unto her; no longer forsaken and hated, she shall be made an everlasting boast—the joy of perpetual generations." Such shall be the honours and glory of the Church when "violence shall no more be heard in her land, wasting nor destruction within her borders." "For brass she shall have gold, and for iron silver, and for wood brass, and for stones iron; for her officers shall be peace, and her exactors righteousness." "In her humility all men, with loud hosannas, will confess her greatness."*

* THE VOLUNTARY SYSTEM. The Prize Essay, in Reply to the Lectures of Dr. Chalmers, on Church Establishments. By Joseph Angus, M.A. Jackson and London. 1839.

After the brief review of the *origin and progress* of TRACTARIANISM, with *its results*—the *nature and secret operations* of JESUITISM, and the *more open and decided advances* of professed ROMANISM, it may not be unprofitable to inquire, Where are the *sacred depositories of Protestantism*? Will they be found at Oxford and Cambridge? With the emphatic declaration of LORD JOHN KUSSELL, as to the state of things in the Established Church, and with the “little hope” that many of its clergy “will not desist from their insidious course,” for the advancement of papistical doctrines and practices—with the decided tone of sentiment conveyed in the resolutions of the *United Dissenting Bodies*, and also in the declaration of the *Baptist Board* upon the same subject, will it be said, that within the Establishment, with all its conflicting elements, is to be chiefly found the sacred depository of Protestantism? Dare it not be assumed that the strongholds and defences of *true Protestantism* are to be *mainly* found with *Protestant Dissenters*? They may have their *sectarian* differences, but upon the sacred and fundamental principles of Protestantism THEY ARE AGREED.

However Protestant Dissenters may be looked down upon with contumely as *schismatics*, be stigmatized as “*Methodists*,” and be allied with “*Papists*,”* they have in times of NATIONAL PERIL been tried and found *faithful*, as the *safeguards* of Protestantism in this country. What said that distinguished statesman, CHARLES JAMES FOX? He observed that “a candid examination of the history of Great Britain would, in his opinion, *be favourable to the Dissenters*. In the rebellions in 1715 and 1745, this country was extremely indebted to their exertions. During those troublesome periods they had acted with the spirit and fidelity of British subjects—*zealous and vigilant in defence of the Constitution*: at both these periods they stood forward the champions of British liberty, and obtained an eminent share in *repelling the foes of the House of Hanover*. Their exertions then were *so magnanimous*, that TO THEIR ENDEAVOURS WE OWE THE PRESERVATION OF THE CHURCH AND STATE. What was the reward they obtained? We generously granted them a pardon for their noble exploits, by passing an Act of Indemnity in their favour! Gentlemen should recollect, that at the times alluded to, *the higher churchmen* did *not* display much gallantry, for many appeared perplexed and pusillanimous. Hence the *superior glory of the Dissenters*, who, regardless of every danger, had boldly stood forth in defence of the rights and liberties of the kingdom. The Dissenters, regardless of the foolish Acts existing against them, *drew their swords* in defence

* Tracts for the Times.

of their fellow-subjects, AND MADE THE SCALE IMMEDIATELY PREPONDERATE IN OUR FAVOUR.*

Will it be said that Protestant Dissenters are at present less devoted to their principles than at the periods adverted to ; and will they be found more reluctant in their places to join " hearts and hands " according to the sentiments expressed by the Baptists in 1688, " FOR THE PRESERVATION OF THE PROTESTANT RELIGION AND THE LIBERTIES OF THE NATION ? "

The alarm which has been excited through the length and breadth of the land at the increase of the Papists, naturally suggests an inquiry as to its extent, as indicated by the increase of Roman Catholic chapels. What has been the increase for the last QUARTER OF A CENTURY, from 1825 to 1850 ?

By analysing the counties the following results are given !—

TWO COUNTIES.—Norfolk and Nottingham, *a decrease* of three chapels.

SEVEN COUNTIES.—Bedfordshire, Berkshire, Hereford, Oxfordshire, Suffolk, Sussex, and Westmoreland—*no increase*.

THREE COUNTIES.—Devonshire, Lincolnshire, and Wilts—an increase of *one each*.

TWO COUNTIES.—Dorsetshire and Herefordshire—an increase of *two each*.

THREE COUNTIES.—Essex, Hampshire, Monmouthshire—an increase of *three each*.

FOUR COUNTIES.—Derbyshire, Shropshire, Somersetshire, and Worcestershire—an increase of *four each*.

TWO COUNTIES.—Cumberland and Northampton—*five each*.

TWO COUNTIES.—Kent and Northumberland—an increase of *nine each*.

THREE COUNTIES.—Middlesex, Surrey, and Cheshire—an increase of *twelve each*.

Derbyshire, six ; Leicestershire, seven ; Staffordshire, fifteen ; Warwickshire, sixteen ; Yorkshire, seventeen ; Lancashire, twenty-six. Increase in *England* for *twenty-five years*, two hundred and seven chapels ; or an average of rather more than eight per annum, with all the more strenuous efforts made by the Papists particularly within the last ten years.

SOUTH WALES.—Brecknockshire, Glamorganshire, Pembrokeshire, have an increase of *four* chapels.

NORTH WALES.—Caernarvonshire, Denbighshire, Flintshire, show a *decrease of two chapels* ; so that the entire increase in North and South Wales consists of *two* chapels in *twenty-five years*.

* Debate on the Test and Corporation Acts, 1790.

FOR SCOTLAND the statistics quoted from do not give the same dates, but from 1846 to 1850.

IN THIRTEEN COUNTIES.—*No increase.*

THREE COUNTIES.—Edinburghshire, Stirlingshire, and Wigtownshire—*an increase of one each.*

THREE COUNTIES.—Forfarshire, Perthshire, Rossshire—*two each.* Lanarkshire—*four.* Total increase, thirteen chapels, or an average of rather more than *three* per annum during the period given for *all* Scotland.*

It is desired that this branch of the subject may be referred to with all due concern for its importance; but with all the increase of Roman Catholic Chapels, as shewn by the preceding numerals for a quarter of a century, *when collateral circumstances* are to be properly taken into account, is there much to excite fearful apprehension?

It will be said, Look at the increase of the Roman Catholics in England, a London Journal has observed, "*Take away the Irish, and the Roman Catholics in this country would have to count, not by millions, but only by myriads. They are numerous only in a single county, (Lancashire,) and have never formed more than an insignificant portion of the middle and working classes.*"†

IN IRELAND, the decrease of *Papists* is shewn to a large extent by the extraordinary diminished number of the population, within the last ten years, as shewn by the late census,—

1841..... 8,175,124

1851..... 6,515,794

or a decrease in the population of Ireland of one million six hundred and fifty-nine thousand three hundred and thirty. It could be also made to appear that *Protestantism has much increased in that country.*

Popery has but little influence in Scotland, and still less in Wales.

In estimating the increase of Romanism in this country, let the following elements in the question be taken into view. The *natural* increase of the *Catholic population*;—the considerable *immigration* from Ireland spread through the different counties for the last twenty-five years; the constant importation of *Popish priests* from the sister country added to it also—marriage, and 'relative' conversions—tractarian adhesions; and all the strenuous means for proselyting which have been employed, with also the *priestly power and influence over the living*; and the *priestly terrors to the dying* with regard to

* Analyzed from Tables given in Supplement to Baptist Magazine, Dec., 1850.

† *Patriot*, August 25th, 1851.

*bequests,**—and what have been the results? Miss Talbot's £90,000 would have furnished funds for thirty or forty Catholic chapels. Reference might be easily made to *the means* which have been, and are *now being* employed for *the raising of the funds* for the erection of Catholic edifices throughout the kingdom.

The sentiment may be expressed without treating with 'slight regard' what the Romanists are doing. The increase of Popery amongst *the native English*, even including the Oxford and Cambridge perverts, is *not* of a nature to *imperil* the Protestantism of the country.

Let Protestants be *true to their principles* and promote those *legitimate counteractions* against the advancement of *papal antichrist* which they have at command, and which it is *their duty* to extend, and there is no ground for alarm at what the Church of Rome, *with all its emissaries, can accomplish.*

'It is often asserted,' writes a London periodical, 'that the progress of Romanism in England is alarming. It is true, the people are not thoroughly educated, and Tractarianism has striven, generally, to reduce them back into the slavery of the intellect, but we believe the religious sentiment of England *is now more truly Protestant than at any period since the Reformation.* Tractarianism may flourish a little longer, a fashionable folly of the hour, charming sickly sentimentalists with its tinsel shew, but it has clearly *not one popular attraction.* Real Romanism has more attractive powers. It is a faith to some extent popular amongst the poorer ranks of society *in places where the priesthood daily minister.* There lies the rivalry to Protestantism—not in the stately Catholic temples which Pugin has erected in this land, *but in*

* LORD ABINGER, in a speech in the House of Lords (Feb. 11,) to shew the power and influence exerted by the Popish priesthood, observed—"Some Roman Catholic priests got hold of the son of a deceased wealthy solicitor in this country, who was possessed of £200,000, they set the family at variance and got them out of the son's house, and *acquired* complete control over him. He tried to *run away*, but was brought back, and *never went out of the house again*, he shortly afterwards died, *nobody knew how!* The priests produced a will in *their favour*, and by Mr. William Follet's advice, *the family were obliged to accept* £10,000 as a compromise. It was not only *the death-bed* that was invaded, young women of property were being inveigled into nunneries.—A young lady entered an asylum, who was entitled to £8,000, and £4,000 was parted with by her advice, but the family were refused account or explanation." Lord Abinger properly inquires, "Why should there not be a *rigid police inspection of these places*, we look after the insane,—and prisoners there were, he believed, women detained in convents against their will."

These examples are quoted not to exhibit the exception, but *the rule* of, the system. The inquiry is naturally forced upon the mind.—Are persons and property safe *under such a system?* Mr. Lacy's Religious Houses Bill would have exercised a protective, and a salutary check against such priestly *invasions.*

the fever-stricken haunts of misery and ignorance are we to mark *the insidious advance*. But it is *only there* that it receives a hold on the community; *priestcraft has not sway over the strong intellect of the English artizan*. Even granting that the indications of progress here set forth are considerable, it must be borne in mind that *England has always contained a large Catholic flock devotedly true to the faith of their forefathers*. Catholics double their population by the same laws as Protestants. Admitting, too, that there are numerous conversions, what a *small thing* does all the statistical array seem, *when measured by our teeming population*. *Seven hundred chapels, to TWENTY THOUSAND TEMPLES of Protestantism!* Let Protestant fears be stilled—*Popery is making no railroad progress in our island.**

While these views may be somewhat consolatory to the friends of Scriptural truth, let it *not* neutralize Protestant efforts to repel Popish aggression—Romanists are awake and active, let not Protestants be lethargic and indolent—every movement of Popish antichrist *demands a vigilant watchfulness for the prompt and determined application of counteracting agencies*. Only let *Protestant zeal* keep pace with the activity of the Romanists, and, amidst all the opposing aids and exertions of the pretended friends and open foes of Protestantism, truth will prevail and triumph.

What are those counteracting agencies which should be employed? "Moral and religious means must be taken to give a more extensive circulation of the Bible among all classes of the community; to extend the benefits of education; to diffuse the knowledge of *those great principles*, both of scriptural Christianity and of civil and religious freedom which were asserted by the Protestant Reformation;" to increase the number of what are termed "City" or "Town Missionaries," (and other similar means,) who shall be daily going amongst those portions of the community who, from circumstance and indifference, are exposed to the delusions of Popery—and to the sophistries of infidelity. By those Missionary agencies, it should be the object not so much to sectarianize as to *evangelize* the people. These agencies are extensively employed in the metropolis by the City Mission, which, in 1850, had 242 devoted men constantly visiting the most neglected parts of London, and the most degraded portions of its population. Manchester† has about 60 Town Missionaries, thus

* The Monthly Christian Spectator, Feb., 1851.

† The nature of the agencies referred to will be illustrated by furnishing a brief epitome for example of the operations of the Manchester City Mission. This important mission, so systematic in its operations and so efficient in its general

daily employed, and other towns have also in active operation these important agencies, by which the ignorant are instructed in the truths of divine revelation. Tracts are extensively circulated ; the sick and dying are visited ; and the results have been most salutary and beneficial. Lectures upon Popery, &c., with all its mummeries, absurdities, and *atrocities*, and the publication of suitable works, in the cheapest possible form, would be highly useful for the diffusion of information upon the principles of Popery—its conspiracies, and murderous and bloody acts† for the purpose of obtaining *power* and *rule*.

Ecclesiastical and general history gives a fearful development of what Popery has done, and is a class of reading *not sufficiently regarded*, and should form an *essential branch* of instruction in the

working was established in 1838. It had, according to its last report, 60 missionaries, daily actively employed amongst the teeming operative classes of Manchester. In 1850 they paid 243,565 visits ; distributed 89,000 tracts ; held 5,666 public meetings attended by 85,519 persons ; paid 32,278 visitations to the sick and dying ; were instrumental in inducing 826 children to attend Lord's Day Schools. 10 infidels and 10 prostitutes have been reclaimed, and 133 drunkards reformed ; 507 persons, "there is reason to believe have been savingly converted to God." Desiring to speak with the utmost caution as to death-bed repentance the hope is entertained that 503 individuals "died in the faith of the gospel."

From 1841 to May, 1851, the Missionaries have made 1,969,293 visits ; have held 59,693 meetings, which have been attended by 1,192,101 persons ; 3,096,224 tracts have been distributed. There is reason to hope 4,089 persons have been turned from the error of their way, or as it is said hopefully converted to God. There have been 211,092 visitations made to the sick, and 2,825 individuals of whom it is said they "hopefully died in the faith of the gospel." 198 infidels have been reclaimed ; 123 prostitutes have been reclaimed ; 888 drunkards reformed ; 6,285 children have been induced to attend Lord's Day schools, and 5,036 adult persons induced to attend public worship. Such are the *moral* statistics exhibiting the results of missionary labour for the friends adverted to.

The truly estimable ISAAC CREWSON, of whom it may be justly said—"The law of kindness was upon his lips,"—from the establishment of the Mission to the time of his death, was its zealous and ardent promoter, and took a warm and lively interest in all its concerns.

The writer having had the privilege of being one of those engaged in the formation of the Mission with the zealous NASMYTH, and was for several years a member of its general and examination committees—he can refer, in terms of the highest satisfaction, as to the unsectarian and Evangelical character of THE MANCHESTER CITY MISSION, and also of the systematic and efficient mode of its operations.

It is by such agencies as these that simple truth must be diffused, and the ignorant instructed ; forming as they will, most powerful and effectual antidotes against the prevalence of error ; nor can it be for a moment imagined that means so multifarious and extensive can fail to have an important moral influence upon that section of the community for which they are more especially designed.

† "THE SCOTTISH PROTESTANT," presents in a *cheap form*, "THE BLOODY ACTS of the Papists. W. R. M'Phun, Glasgow.

education of *the rising generation*. A lack of information extensively prevails amongst a large section of the professedly Protestant *adult* community, with regard to the true principles of Popery and also of Protestantism. It is only by *an intelligent* acquaintance with the doctrines of the two systems, that the mind is qualified to demonstrate the *delusions*, the *falsehoods*, the *cruelties*, and it may be said also, **THE PAGANISM*** of the Popish system, or is prepared for the *defence* and *advocacy* of Protestantism.† What an exhibition does the page

* Dr. Middleton's "Letter from Rome" presents, in a clear and striking manner, *the intimate relationship* between Paganism and Popery. London, 1747. A cheap reprint of this work would be useful at the present period.

† The truly Protestant Vicar of Wellington, the Rev. B. Banning, M.A., has embodied in a concise form, an historical view of the "groundless claims" of Papacy to a moment's regard by any intelligent mind. Mr. Banning observes, "the authority of St. Peter *cannot be proved* in favour of *any one of the practices* of the Roman Church in subsequent ages; for instance, you find that it was not until the year 606, that the Roman Pontiff was invested with the title of *universal* Bishop, which was bestowed upon him by the Emperor Phocas, who had *murdered his master* and usurped the imperial throne, you will be at no loss to discover that this acquisition of power is *destitute of any connection* with the apostleship of St. Peter, and so must be viewed in the same light as any other leading fact in history, and its results appreciated accordingly.

THE INVOCATION OF SAINTS was not introduced into the Roman worship until the *fourth century*.

THE WORSHIP OF IMAGES was not approved and sanctioned until the *year 787*.

THE INFALLIBILITY OF THE CHURCH was not introduced until the *year 1076*, by the received Council of Nice.

THE CELIBACY OF THE CLERGY was decreed in the *year 1190*.

THE SALE OF INDULGENCES received the Papal sanction in the *twelfth century*.

THE DOCTRINE OF TRANSUBSTANTIATION—AURICULAR CONFESSION and THE SUPREMACY OF THE POPE were not introduced until 1215, by the Council of Lateran.

THE WITHOLDING THE CUP FROM THE LAITY—THE DOCTRINE OF PURGATORY—MARIOLAORY, or THE WORSHIP OF THE VIRGIN MARY—THE SEVEN SACRAMENTS—The Apocryphal Books—The Priestly *intention* necessary to the *efficacy* of the sacraments—THE DISTINCTION OF mortal and venial sins—all these were not imposed on the belief of mankind until the *fifteenth and sixteenth centuries*.

Mr. Banning further remarks—"When you consider the other rites, doctrines practices and institutions of the Church of Rome, such as—THE SACRIFICE OF THE MASS FOR THE DEAD—MONASTIC INSTITUTIONS—INSUFFICIENCY OF THE SCRIPTURES AS A RULE OF FAITH—THE PROHIBITION OF THE READING OF THE BIBLE to the laity—EXTREME UNCTION—WORKS OF SUPEREROGATION—THE HOLY INQUISITION, *with all its cruelties*—If the importance of the objection be borne in mind that *if it cannot be proved* that the Church of Rome was founded by St. Peter, whose infallible supremacy descended *unimpaired* to all his successors in that see, it is in vain to assume an authority in any subsequent, earlier or later, century which had *no existence in the first*, and which has *never been duly authenticated* or clearly demonstrated at any period of the Christian Church." "If, I

“ If the question be now asked, what is to be done? our answer is, that the root of the evil will suggest the means of cure. Let us hear no more about schemes for the endowment of Romanism; on the contrary, let a voice go forth from all the Protestant voluntaries of Great Britain, praying that the grant already made to that system, and all similar uses of public money, be henceforth discontinued. Let the commissioners now engaged with the affairs of Universities be apprised that what the age demands is a real, and not a seeming—a thorough, and not a partial reformation of those ancient seminaries;—such a reformation as shall constitute them truly national institutions, fitting them for becoming fountains of health to the community, in place of sending forth those sickly influences which have proceeded from them of late years, until the whole land has become tainted by them. If the time be not come, in which our endowed Church may be peaceably separated from the State, let that Church also in the meanwhile be subjected to a similar process of purification, casting away those vestiges of a superstitious and intolerant age which still cleave to her, especially as seen in the unconstitutional and oppressive jurisdiction of her ecclesiastical courts, and in the irritating exactions periodically made from the members of other communions in support of her services.

“ Above all, let every Protestant communion in these nations give itself anew to the faithful preaching of the Gospel of Christ,—to the use of all available means collateral with the pulpit for the diffusion of popular instruction;—to the careful education of the young; and to the upholding a powerful public press; let these things be done with an earnest and devout heart, and the best possible check will have been given to Romanism, the strongest safeguard will have been placed about the throne of our beloved Queen, and the interference of our civil rulers, so far as regards danger from Romanism, if needed at all, may be safely restricted to very narrow limits.”*

Whilst it is declared that *Popery* in its length and breadth is only to be known *to be detested*, be it remarked this has reference *to a system*, not to individuals. The true Protestant, under the influence of Christian feeling, would say to the deluded Papist, “ Come with us and we will do thee good,” and shew thee “ a more excellent way.”

Protestants, under whatever name, maintaining the great principles of the Reformation, should fulfil their vocation. Those principles *do not* specially belong *to any one particular sect* among Protestants, but are equally the unalienable right of all *to possess, profess, and to enjoy*,

* The preparation of the entire resolutions are ascribed chiefly to Dr. Vaughan, and are worthy of being placed upon record on account of their just and enlightened sentiments.

and those principles have made Britain what it is, THE TERROR OF EVIL DOERS and the GLORY AMONGST THE NATIONS.

There is a mighty energy at work, "the people," as referred to by LORD JOHN RUSSELL, have a *vital stake* in the question of Protestantism against Popery—of light against darkness—of truth against error—of civil, religious, and spiritual liberty against mental and spiritual thralldom.

By fair argument let the two antagonistical powers meet "foot to foot"—let the sword of the Spirit, which is *the Word of God*, be the weapon of warfare; and darkness and error, and ignorance and superstition *must yield* to the light and truth, and knowledge, and simplicity of the glorious gospel of the blessed God,—the free-gift of heaven to *all* the children of men.

TRACTARIANISM,* BAPTISMAL REGENERATION, and ROMANISM, are more intimately allied in *their affinities* than they appear to be on the surface. It may be declared that by the *Tractarians* or *Puseyites* who have from Oxford and Cambridge *become perverts to Rome*, that Baptismal Regeneration *was, and is now*, with them, *an essential article of their creed*. Thus it will appear that the question of Baptism is closely associated with what has been more particularly brought under review, and which subject has, of late, been a topic of such conflicting difference.

* The following extract from "Tracts for the Times," No. 76, and dated "OXFORD, the Feast of St. Michael and All Angels," will give to the inquisitive reader some idea of the *authorities through which he would have to wade* properly to understand BAPTISM, according to the views maintained and advocated by THE TRACTARIANS; and in order to correct what they consider "modern" unscriptural views, they deem it "not unseasonable," for the better instructing of "the people," to present testimonies from the writings of Anglican divines, and the following remarks are offered as introductory:—

"By the doctrines of BAPTISMAL REGENERATION is meant, first, that the Sacrament of Baptism is *not* a mere *sign* or *promise*, but ACTUALLY a *means of grace*, an *instrument* by which, when rightly received, (by the unconscious babe,) the soul is admitted to the benefits of Christ's atonement, such as the forgiveness of sin, original and actual,—reconciliation to God,—a new nature,—adoption,—citizenship in Christ's kingdom, and the inheritance of heaven,—*in a word, Regeneration*. And next, Baptism is considered to be rightly received when there is no positive obstacle or hindrance to the reception in the recipient, such as *impediment* or *unbelief* would be in the case of an adult; so that infants are *necessarily right recipients* of it, as not being yet capable of actual sin.

"There is a variety of questions connected with the subject beyond the two positions above set down, on which the writers (quoted) differ more or less from each other, but not so as in the slightest degree to interfere with their clear and deliberate maintenance of these. Such, for instance, as the following:—whether grace be given *in* and *through* the water, or only *contemporaneously* with it?—whether Baptism, strictly speaking, *conveys* the blessings annexed to it, or simply

It is not intended to enter into the general controversy upon the question; but it may be broadly affirmed that BAPTISMAL REGENERATION IS THE VERY ESSENCE OF POPERY, AND A SOUL DELUDING ERROR TO AN ENORMOUS EXTENT IN PROTESTANT CHRISTENDOM; and only in proportion as *Evangelical truth prevails* and has its due influence, will that pernicious doctrine BE EXPUNGED from the creeds, the formulas, and rituals of professing Christians.

By BAPTISMAL REGENERATION is ascribed to *human agency*, (in the administration of the "Sacrament of Baptism,") the *obtaining* and *bestowing* of *spiritual* benefits, which can only be imparted by the *powerful agency* of THE HOLY SPIRIT; it strikes at the very foundation of the plan of God's mercy to man, and the way of a sinner's acceptance with his offended Maker, through the justifying righteousness of Jesus Christ by faith in him, totally irrespective of any works which have been, or can be, performed by man as the ground of his justification,* and of his obtaining the remission of his sins, which doctrines form the very basis of true Protestantism, and is utterly at variance with the dogmas of Popery.

A brief reference to the doctrines maintained in relation to Baptism by various sections of professing Christians will show to what extent

admits into a state gifted with those blessings, as being the *initiatary* rite of the covenant of mercy?—whether or not Baptism, besides washing away past sin, admits into a state in which, for sins henceforth committed, Repentance stands the place of a sacrament, so as to ensure forgiveness without specific ordinance?—whether the Holy Eucharist is that ordinance?—whether the full and explicit absolution of sin after baptism is altogether put off till the day of judgment?—There may be difference of opinion as to the state of infants dying unbaptised.—Whether regeneration is an instantaneous work completed in Baptism, or admits of degrees and growth?—Whether or not the Holy Spirit can utterly desert a soul once inhabited by Him, except to quit it for ever?—whether the change in the soul made by baptism is indelible for good or for evil; or may be undone, as if it had never been?—Or how far the enjoyment of the grace attached to it is suspended on the condition of our doing our part in the covenant? All these are questions far from unimportant, but which do not at present come into consideration; the one point maintained being THAT INFANTS ARE BY AND AT BAPTISM UNCONDITIONALLY TRANSLATED FROM A STATE OF WRATH INTO A STATE OF GRACE AND ACCEPTANCE FOR CHRIST'S SAKE."

Such are THE TRACTARIAN views of Baptism, promulgated as being the doctrines only that should be believed in regard to that ordinance. What must be the feelings of one in search of truth in relation to the proper subjects for Baptism and the mode of its administration, to have his mind bewildered by these numerous propositions?—Surely much time, trouble, and perplexity would be spared by a reference at once to the only safe guide, THE NEW TESTAMENT.

* For a further exposition of the doctrine of *Justification by Faith*, see "Confession of Faith," chap. xi. page 26.

the doctrine of *Baptismal regeneration* is taught in a *more decided*, or in a *more modified* form ; whilst at the same time will be presented the distinguishing peculiarities of the *several sects* upon Baptism as "*a sacrament*" or an "*ordinance*," and the *peculiar benefits* said to be conferred by its application.

What are the declarations of Ecclesiastical counsels—confessions—directories—and catechisms upon this subject? Commencing with THE PAPISTS, an extract is given :—

I. FROM THE ROMAN CATHOLIC CATECHISM AND MANUAL.

"What is Baptism?"

"It is the first and most necessary sacrament instituted by Christ to free us from original sin ; or actual, committed before its receiving ; this is the first, because, before it, no other sacrament can be validly received."

"Can none be saved, but who are baptized?"

"None, except martyrs suffering for Christ's faith ; or who, detesting all sin and firmly believing in Jesus Christ, die with the desire of baptism, but cannot have it"

"How is baptism given?"

"By applying natural water (its necessary matter) with intention to baptize, or do what Christ instituted, and pronouncing at the same time its form, viz. : I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

"What are the effects of Baptism?"

"It remits all sin, as well actual, if contracted, as original, and all punishment due thereunto ; it adorns the soul with divine grace, by which we are sanctified and made the children of God, and the adopted heirs of heaven ; it fills our soul with all the supernatural virtues which attend this justifying grace ; it unites us to Christ as to our head, whose influence gives us life and motion to perform our several duties ; finally, it imprints in our soul the character or spiritual mind of a Christian, and prepares and makes us fit to receive other sacraments of God's church, of which we are incapable until baptism."*

* The doctrines of *Baptismal Regeneration* and of *Transubstantiation* are the twin cardinal errors of the Romish Church. By the former, in the application of water, according to a certain formula administered by a sinful mortal, spiritual benefits through an all-god invisible influence are said to be imparted to the unconscious infant, by which it is declared to be "sanctified," "justified," "made the child of God, and the adopted heir of heaven."

That the doctrine of *Transubstantiation* is most distinctly maintained by Tractarians may be seen by reference to No. 81, "Tracts for the Times."

According to the doctrine of *Transubstantiation* in the "sacrament" of the Lord's Supper, also administered "by a sinful mortal," the elements of the bread

It is further said in the Catechism drawn up by the Council of Trent,—“By Baptism we are joined and knit to Christ, as members to the head. By Baptism we are signed with a character which can never be blotted out of our soul. Besides the other things which we obtain by baptism, *it opens to every one of us the gate of Heaven*, which before, through sin, was shut. The law of baptism, as established by our Lord, extends to all, insomuch that, unless *they are regenerated by the grace of baptism*, be their parents Christians or infidels, they are born to *eternal misery and everlasting destruction*.”

II. The Lutheran Church of Germany, Denmark, Norway, &c., adopt the AUGSBURG CONFESSION. The ninth article runs thus, “They teach concerning baptism, *that it is necessary to salvation*, because by baptism the grace of God is offered. Infants are to be baptized, who being brought to God by baptism *are received into His favour*.”

The ritual of *The Lutheran Church* of Denmark and Norway directs that in baptism of infants the priest is to say, in returning the infant to the godfather, “The Omnipotent God, The Father of Jesus Christ, who has *now regenerated* thee by water, and the Holy Spirit, *and forgiven thee all thy sins*, strengthen thee by his grace even to life eternal.”* Thus it will be seen that the Lutheran Church maintains that infants *are regenerated, forgiven, and received into the favour of God by means of baptism, and that it is necessary to salvation*.

The Augsburg Confession was entirely approved by Luther as the creed of the Protestant States, and is still the creed of the Lutheran Church. It is embraced by *seventeen* of the sovereigns and near *thirty millions* of the inhabitants of Europe.†

III. THE SAXON CONFESSION, composed by Melancthon, and those of Wurtemburgh, Suabia, Pomerania, Mansfeld, Copenhagen, &c., are essentially the same as that of Augsburg. The Confession of the doctrine of the Saxon Churches, presented to the Council of Trent, in 1531, has these words, “I baptize thee, that is, I do witness that by *this immersion thy sins are washed away*, and that thou art *now received by the true God*.”‡

and wine are said to be *changed* into “*the real body and blood of Christ*.” With due seriousness it may be inquired, how does “*common sense*” regard such views? Is it too much to say that they are at variance with the simplicity of the Gospel.—The only marvel appears (ceding to all, *the right of private judgment*) that intelligent minds can entertain such sentiments.

* Robinson's History of Baptism, pp. 533, 534.

† Buck's Theolog. Dict., art. “Confessions.”

‡ Robinson's History of Baptism, p. 531; Booth's Præd. Exam., vol. I., p. 421.

IV. IN THE HELVETIC, OR SWISS CONFESSION, proclaimed at a Synod held at Berne in 1532, it is declared, "To be baptized in the name of Christ, is to be enrolled, entered, and received *into the covenant and family*, and so *into the inheritance of the Sons of God*; yea, and in this life to be called after the name of God, that is to say, to be called the Sons of God, to be *purged* also from the *filthiness of sins*, and to be *indued with the manifold grace of God*, for to lead a new and innocent life.* The sentiments of the Swiss Churches spread into France, the Netherlands, part of Germany, and afterwards into Poland, Hungary, and Transylvania, and were brought by Knox into Scotland.

V. THE CONFESSION OF WITTENBURG, (Prussian Saxony,) declares, "We believe and confess that baptism is that *sea* into the bottom whereof, as the Prophet saith, *God doth cast away all our sins*."

THE CONFESSION OF THE REFORMED CHURCH OF FRANCE is the same as the Helvetic.† The Protestants of Holland, Bremen, Poland, Hungary, and Palatinate, followed the French Churches in the simplicity of their worship, *and in their principles of ecclesiastical polity*. Their confessions on the subject of baptism are found essentially to agree.§

VI. THE BOHEMIAN CONFESSION OF FAITH states, "We believe that whatsoever by baptism is in the outward ceremony signified and witnessed, all that doth the Lord God perform inwardly; that is, that *he washeth away sin, begetteth a man again, and bestoweth salvation upon him*. For the bestowing of these excellent fruits was Holy Baptism given and granted to the Church."

The Bohemian or Moravian Brethren descended from the better sort of Hussites. They were expelled from their country in 1547. This contributed to lead them into communion with the Swiss Church, and in the Synods of 1620 and 1627.||

The following is extracted from the catechism and service of the Church of England:—

VII. OF THE CHURCH OF ENGLAND CATECHISM, &c.

"How many sacraments hath God ordained in his church?"

"Two only, as generally *necessary to salvation*. Baptism and the Lord's Supper."

"How many parts are there in a sacrament?"

"The outward and visible sign, and the inward and spiritual grace."

* Booth's *Pæd. Exam.*, vol. i., p. 421; *Pen. Cyc.*, art. "Reformation."

† *Pen. Cyc.*, art. "Reformation." § *Hist. of Bap.*, by J. T. Hinton, p. 337.

|| *Mosheim*, vol. iv., p. 350; Booth's *Pæd. Exam.*, vol. i., p. 421.

"What is the outward and visible sign of baptism?"

"Water ; wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost."

"What is the inward and spiritual grace?"

"Death unto sin, and a new birth unto righteousness ; for being by nature born in sin, and the children of wrath, we are HEREBY MADE the children of grace."

Upon the baptizing of the infant, the priest offers the following prayer :*—"Seeing, dearly beloved, that this child is REGENERATE and grafted into Christ's church, let us give thanks to Almighty God for these benefits. We yield thee hearty thanks, most merciful Father, that it hath pleased thee TO REGENERATE THIS INFANT with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church."

"The benefits said to be derived from baptism are found also in the first questions in the Church Catechism."

* The following interesting historical notice of THE LITURGY OF THE CHURCH OF ENGLAND is by Mr. Norton, and inserted in Dr. Howell's work on "Terms of Communion," p. 118. "On the accession of Edward VI. in 1547, Archbishop Cranmer, Bishop Ridley, and others were appointed to compile a Liturgy, or form of public service, in agreement with the principles of the Reformation. In the times of Popery there had been a variety of forms, and the new service was compiled in great measure from the old Popish missals, or mass services, used in the sees of Sarum, York, Hereford, Bangor, and Lincoln. In the administration of baptism a cross was to be made on the forehead and breast, and the devil exorcised ; the child was to be dipped three times, clothed with a white vestment, and anointed with oil : Neal, vol. i., p. 36. This Liturgy was confirmed by Parliament in 1548 ; it was slightly revised in 1551 ; was repealed by Queen Mary ; and was again confirmed, as revised, in the second year of Elizabeth, 1559. In the first of James I., some alterations were introduced, among which was the addition of all that part of the catechism which contains the doctrine as to the sacraments. In 1661, Charles II. appointed twelve bishops and twelve Presbyterians, with nine assistants on each side, to review the Book of Common Prayer, and consider objections made against it. They held several meetings at the Bishop of London's lodgings, in the Savoy ; but without success, the wishes of the Presbyterians not having been assented to. The matter was then referred to the convocation of the clergy, and several alterations were made at their suggestion. Among other things, it was decided that 'private baptism is not to be administered *but by a lawful minister*;' thus rendering the ministry of the clergy, more essential to the efficacy of baptism, than it is held to be by the Church of Rome herself. The office of baptism for those of riper years was also added ; and it was resolved that the service for the burial of the dead, expressing 'sure and certain hope of the resurrection to eternal life' should not be used over the *unbaptized*, &c.: Neal, vol. iii., p. 96, 97 : Pen. Cyc. art. 'Liturgy.' From this period the Prayer Book and services of the Church of England have continued such as they are now. The Prayer Book of the Episcopal Church of America, adopted in 1789, is substantially the same : see Buck's Theol. Dic. 'Liturgy.'"

"What is your name, or who gave you that name?"

"My godfathers and godmothers in *my baptism*, WHEN I WAS MADE A MEMBER OF CHRIST, A CHILD OF GOD, AND AN INHERITOR OF THE KINGDOM OF HEAVEN."

VIII. THE WESLEYAN CATECHISM, AND JOHN WESLEY'S VIEWS.

"How many sacraments has Christ ordained in his Church?"

"Christ hath ordained two sacraments in his church; baptism and the supper of the Lord."

"What mean you by the word sacrament?"

"I mean by the word sacrament an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."

"What is the outward and visible sign or form in baptism?"

"The outward and visible sign or form in baptism is the application of water in the name of the Father, and of the Son, and of the Holy Ghost."

"What is the inward and spiritual grace signified by this?"

"The inward and spiritual grace *signified by baptism is, our being cleansed from sin, and becoming new creatures in Christ Jesus.*"

"What are the actual privileges of baptized persons?"

"The actual privileges of baptized persons are these; *they are made members of the visible church of Christ; their gracious relation to Him as the second Adam, and as the Mediator of the New Covenant, is solemnly ratified by divine appointment; and they are thereby recognized as having a claim to all those spiritual blessings of which they are the proper subjects.*"*

Portions of the Church of England service are read on baptismal occasions.

John Wesley furnishes the following as HIS views as to the benefits derived from baptism:—

"By baptism we *enter into covenant with God*; into that everlasting covenant which he hath commanded for ever.—By Baptism we are admitted into the Church and consequently *made members* of Christ, its head.—By baptism we, who were by nature the children of wrath, ARE MADE THE CHILDREN OF GOD; AND THIS REGENERATION, is more than barely being admitted into the church.—By water, then, as a means, the water of baptism, WE ARE REGENERATED AND BORN AGAIN.—Baptism doth now save us if we live answerable thereto—, supposing this, as it admits us *into the church here, so unto glory here.*

* Wesleyan Methodists Catechism N., sanctioned by "The Conference."

after. If infants are guilty of original sin in the ordinary way, they cannot be saved unless this be washed away by Baptism.*

IX. FROM THE LARGER OR ASSEMBLY CATECHISM, adopted by the Westminster Assembly of Divines, and approved by the Kirk of Scotland; the lesser Assembly Catechism is extensively adopted by the Congregationalists or Independents of the present day.

“What is Baptism?”

“Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of *engrafting unto himself*; of remission of sins by his blood, and regeneration by his spirit; of adoption and resurrection unto everlasting life, and *whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be holy, and only the Lord's.*”

“Unto whom is Baptism to be administered?”

“Baptism is NOT to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ and obedience to him; BUT INFANTS DESCENDED FROM PARENTS, EITHER BOTH OR BUT ONE OF THEM, professing faith in Christ and obedience to him, are in that respect WITHIN THE COVENANT, AND TO BE BAPTIZED.”†

* Preservative, p. 146 to 150.

† Dr. Halley of Manchester has at length discovered that the Assembly of Divines were in error upon this question. In his work on the Sacrament, Dr. H. advocates the “indiscriminate” baptism or sprinkling of infants, without any regard to their being the children of believing parents, or either of them being believers. Thus he is at issue with “The Puritan Fathers” of the Assembly, is in controversy with Dr. Wardlaw, who adheres to, and defends the principles laid down by the assembly of Divines—and adopts a mode of action so different to what is deemed orthodox by the general body with whom he is connected.

Mr. C. Stovel, in his work, “The Baptismal Reconciliation,” has gone fairly and fully into the questions at issue with Tractarians, the Congregational Pedobaptists, Dr. Wardlaw, and Dr. Halley, upon baptism. The reader would be interested in observing the position in which Dr. Halley is placed in the argument.

Mr. White, in his “Three Baptisms of Oxford, Glasgow, and Manchester,” although not agreeing with the Baptists as to the mode of baptism, appears also as an opponent to the Halley theory, as to the subjects for baptism, and strongly remarks upon the views advocated by Dr. Halley.

The following extract will shew somewhat of the ANOMALIES between the Glasgow and the Manchester Baptisms. It is observed, “If Dr. Wardlaw can be imagined as occupied at the font in the baptism of an infant on the one side, and Dr. Halley on the other, as representatives of the two parties in the Congregational body, we should see in either case water sprinkled on the child, and we should

In Calvin's "Institutes of the Christian Religion" it is said that baptism given to children "doth as it were by an *imprinted seal* confirm the promise given to the godly parent, and declareth that it is ratified that the Lord will be God not only to him, but also to his seed, and will continually show his good-will and *grace* to his posterity, even to the *thousandth generation*;" that children are thus "*engrafted into the body of the Church*," and received among "God's children by a *solemn sign of adoption*." It is also added, that, "if any man *despise* to mark his son with the sign of the covenant, God will *take vengeance of it*, because by such contempt the grace offered is *refused*, and as it were *forsworn*."*

"These views represent baptism as the *means* by which the *infants of godly parents* become possessed as by a *charter* of promised salvation; by which they are *cleansed from sin* and *adopted* into the family of God, and by the voluntary neglect of which the promise is rejected and virtually annulled. They differ a little from the sentiments of the Lutheran Church and the Church of Rome, but are not less pernicious. They originated with the churches in Switzerland,

hear the same words pronounced. But the meaning of the action on the one side of the font *would be exactly the opposite of its meaning on the other*. In the one case the child would be thereby *received into the church as a special object of God's favour*, because it possesses an *hereditary title* to church membership, and to a part in the Abrahamic covenant, *as the seed of a true believer*. In the other the child would be baptized *as a fallen descendant of Adam*, it may be as the child of an *infidel*, brought by relations to be trained up in a knowledge of Christian doctrine; it would be baptized *simply with a view to point out that when it grew older it would be proper to furnish it with the knowledge of salvation*; but the baptism would signify that it was at present *excluded from the church of Christ*, and that when it grew to maturer years *repentance would be necessary* to secure admission within its precincts. The difference in the baptism is shewn by the difference in the classes baptized. The one restricts baptism to *believers and their children of the first generation*; the other baptizes all nations, and *denies that they have received a sign of consecration* to the service of God thereby. Surely this is a serious diversity of opinion and practice. It affects the *great question of church membership*."—Edward White's "*Three Infant Baptism*," &c., pp. 37 and 38.

Dr. Halley's *Second Part*, on the Sacraments, contains a chapter which, in the judgment of the writer, further fritters away the sacredness of the ordinance of baptism, as to its object and design. There are, however, many professing Christians, and their numbers are greatly increasing, who, with regard to the Divine Institute of Baptism, have differently learned both *their duty and their privilege*, and which is so *at variance* with the views enunciated by Dr. Halley. It remains to be seen to what extent his Pædobaptist ministerial brethren will adopt him as their leader upon this question, and thus *repudiate* the sentiments maintained by 'THE ASSEMBLY OF DIVINES,' and also so strenuously advocated by Dr. WARDLAW.—See Appendix C.

* T. Norton's Translation, iv., 16, 9.

but, with some modification, are now the *prevailing sentiments of evangelical Pædobaptists.*"*

X. FROM THE BAPTIST CATECHISM.

"What is Baptism?"

"Baptism is an ordinance of the New Testament, instituted by Jesus Christ, to be unto the party baptized a *sign* of its fellowship with him in his death and burial and resurrection, of his being engrafted into him, of remission of sins, and of his giving up of himself unto God, through Jesus Christ, to live and walk in newness of life."

"To whom is Baptism to be administered?"

"Baptism is to be administered *to all those who actually profess repentance towards God, faith in and obedience to our Lord Jesus Christ, AND TO NONE OTHER.*"

"Are the infants of such as are professing Christians to be baptized?"

"The infants of such as are professing believers are NOT to be baptized, BECAUSE THERE IS NEITHER COMMAND NOR EXAMPLE IN THE HOLY SCRIPTURES, nor certain consequence from them to baptize such."†

"How is Baptism rightly administered?"

"Baptism is rightly administered *by immersion, or dipping the whole body of the party in water*, in the name of the Father, and of the Son, and of the Holy Ghost, according to Christ's institution and the practice of the Apostles, *and not by sprinkling or pouring of water, or dipping some part of the body after the tradition of men.*"

"What is the duty of such as are rightly baptized?"

"It is the duty of such as are rightly baptized *to give themselves up to some particular and orderly church of Jesus Christ*, that they may walk in all the commandments and ordinances of the Lord blameless."

"How do Baptism and the Lord's Supper become effectual means of salvation?"

* Dr. Howell's Terms of Communion, p. 117.

† In the controversy between Romanists and Protestants the question of baptism has occupied its place. There has appeared upon this topic a *singular coincidence* in the local views advocated by those entertaining diametrically opposite sentiments upon the Romish and Protestant controversy. Sheridan Knowles, in his work, "The Idol demolished by its own Priest," in reply to Cardinal Wiseman's Lectures, strenuously maintains *adult and believers' baptism*. Mr. French, the Roman Catholic barrister, in his discussion with Dr. Cumming, also takes the same views, and he considered he had gained a triumph over the Protestant advocate upon the subject.—See Appendix D.

"Baptism and the Lord's Supper become effectual means of salvation, NOT FROM ANY VIRTUE IN THEM, OR IN HIM THAT DOTHTH ADMINISTER THEM; but only by the blessing of Christ, and the working of the spirit in those that by faith receive them."*

It is not intended to offer any lengthened remarks upon the several respective sentiments maintained in the foregoing various Catechisms, Confessions of Faith, &c.; a brief allusion may, however, be made to a few distinguishing points in the last Catechism quoted. The simple views maintained by the Baptists are:—

1. That the proper *subjects* for baptism are *only* those who profess *repentance towards God and faith in Jesus Christ*.

2. That the scriptural mode of Baptism is by *immersion*.

3. That there is *no virtue or efficacy* imparted by *him* who administers Baptism, *nor to him* who submits to it, but that it is an outward and visible sign of those who profess to have experienced an inward and spiritual change, and of their "giving themselves up unto God through Jesus Christ *to walk in newness of life*."

Let the intelligent inquirer AFTER TRUTH, with THE NEW TESTAMENT in his hand, INVESTIGATE the claims of each of the views presented by *that standard* of faith and practice, AND RECEIVE AS SCRIPTURAL THAT ONLY WHICH APPEARS TO BE MOST IN HARMONY BY STATEMENT AND FACT WITH ITS IMPORT AND REQUIREMENTS.

The mode of procedure adopted by the Hon. and Rev. Baptist Noel must be commended, as worthy of imitation as to the means to be employed for arriving at a SCRIPTURAL CONCLUSION upon the subject of Baptism.

It is well known that this estimable minister was one of the most distinguished and leading evangelical clergymen of the Church of England, and drew to himself, to a large extent, the affectionate sympathies of his congregation.

On the occasion of his baptism Mr. Noel said, "I have not come to the resolution to obey what I believe to be Christ's command, without having fully weighed the grounds upon which that step is to be taken. *Without having read anything whatever in favour of the exclusive right of believers to Christian baptism*, I have read *all the strongest arguments* that I could meet with upon *the other side*. I believe I have weighed well *every considerable argument* that has ever been adduced in the maintenance of *infant baptism*, as an addition to, and which evidently becomes a substitution for, the baptism of believers in Christian churches; and I have come distinctly

* See also "Confession of Faith," chap. xxix., page 60.

to these two conclusions, which appear to me, at least, to be certain. I will not speak of the convictions of others, but I speak of the conviction of my own mind, *after very much examination*. It appears to me to be distinctly proved, first, that baptism, as ordained by Christ, is an *immersion in water*, a being buried in the water; and, secondly, that immersion is meant to be a *profession of faith in Christ*. If these two conclusions are correct, (and I believe they will completely prevail with the Christian world eventually,) then it follows that a person who, like myself, has only been sprinkled in infancy, is *unbaptized*; because such a person has neither been immersed, nor has he made a baptismal profession of faith; *and these two things constitute Christian baptism*. So that, if these conclusions are correct, then I, and others, *who have only been sprinkled in infancy, are in neither sense baptized*."

The most brief reference will shew upon what slender grounds an adherence to the practice of *infant sprinkling* appears to be based, even by those who have been most eminent for learning, but who have appeared as its advocates.

This is singularly apparent from the writings of Dr. Watts, a leading Pædobaptist in his day. He asks, "WHO ARE THE SUBJECTS OF THIS ORDINANCE OF BAPTISM, OR TO WHOM IS IT TO BE ADMINISTERED?" To this he replies, "THE FIRST, THE MOST PROPER, or, at least, THE MOST EVIDENT SUBJECTS FOR IT, are persons WHO CONFESS THEIR SINS, and PROFESS TO REPENT OF THEM, and WHO ACCEPT OF the grace and salvation offered in the Gospel; those who have been TAUGHT the chief doctrines and duties of the Gospel of Christ, AND PROFESS TO BELIEVE AND RECEIVE THEM, and TO COMPLY with them; those who TAKE UPON THEM THE RELIGION OF CHRIST, BECOME HIS DISCIPLES, AND GIVE UP THEIR NAMES TO HIM. There is no difference, whether Greek or Jew, whether male or female, as there was in the Jewish ceremony of circumcision, which belonged properly to the Jewish nation, and admitted none but males; BUT ALL PROFESSORS OF THE GOSPEL MUST RECEIVE THIS CEREMONY, AND BE BAPTIZED IN THE NAME OF THE FATHER, SON, AND HOLY GHOST; AND THIS IS THE MOST COMMON ACCOUNT THE NEW TESTAMENT GIVES US OF THIS MATTER, THAT WHEN PERSONS PROFESSED THEIR FAITH IN CHRIST THEY WERE BAPTIZED. TEXTS OF THIS KIND NEED NOT BE QUOTED, THEY ARE SO NUMEROUS."

What would the most rigid advocate *for adult baptism* say more than this? In these views of Dr. Watts there is *the very gist* of the argument employed by Baptists, as to THE PROPER SUBJECTS OF, and

the pre-requisites for, the ordinance of believers of baptism. But how does the learned Doctor *mar what he before asserts*, and upon what **SCRIPTURAL GROUNDS**, the reader may judge?

“But in the Christian church, from its early ages, and we think from the Apostles’ time, it hath been the **CUSTOM** also to baptize the infant children *of professed Christians*; **AND THOUGH THERE BE NO SUCH EXPRESS AND PLAIN COMMANDS OR EXAMPLES OF IT WRITTEN IN THE SCRIPTURES, AS WE MIGHT HAVE EXPECTED**, yet there are several *inferences* to be drawn from what is written, which afford a just and reasonable encouragement to this practice, and to guard it from the censure of superstition and will-worship. **THIS HAS BEEN A LONG AND TROUBLESOME DISPUTE INDEED AMONG THE CHURCHES SINCE THE REFORMATION.**”*

The Assembly of Divines *endeavoured* to settle this “troublesome dispute.” A discussion having arisen upon the question of baptism, and of infants being deemed the proper *subjects* for that ordinance, the point was raised as to *the mode*, whether it was to be by sprinkling or pouring? There were twenty-five for the former mode, and twenty-four for the latter; and but for the exercise of Dr. Lightfoot’s powerful influence in behalf of the mode of *sprinkling*, there would have been a large section of Pædobaptists practising *pouring* at the present period.

As Baptists believe there is no Scripture warrant either by precept or example for *infant baptism*, so Baptists maintain that authorities are *not wanting* to prove what has been the *practice*, as to the mode of administering baptism. Mr. Robinson, in his elaborate work upon the “History of Baptism,” observes, upon the authority of several writers, that baptism was performed *by immersion*, single or trine, for the first thirteen hundred years—that from this, until after the Reformation, it was generally performed by trine immersion; that pouring or sprinkling began to be *allowed* for baptism only in the eighth century, *in cases of necessity*.

“In the Eastern and Greek Churches it hath been invariably administered by dipping, from the first introduction of it to this day.”

“Sprinkling was never declared valid in this country till the Assembly of Divines in the time of the Commonwealth (influenced by Dr. Lightfoot) pronounced it so.”

* In “THE CHURCH” for February, 1849, there was an article by “F. Clowes,” entitled “The Verdict of an Impartial Jury on the *origin* of INFANT BAPTISM.” The testimony of the following **TWELVE** Pædobaptists are given, viz.:—NEANDER—GIESLER—HAGENBACH—Professor HAHN—Professor LANGER—OLSHAUSEN—SCHLEIERMACHER—AUGUSTI—Dr. F. W. LINDNER—Dr. D. G. C. VON COLLN—Dr. WETTE—GISENIUS.—For their respective sentiments see Appendix E.

By the directory of that Assembly "Baptism is to be administered not in private places, nor privately, but in the place of public worship, and in the face of the congregation ; and not in the places where fonts in the time of popery were unfitly and superstitiously placed ;" "and so," says Dr. Wall, "*they reformed the Font into a Basin.*" Had the majority of the Assembly decided upon "*pouring*," the reformation would have been from *a Font to a Ewer*. Does not the provision of the Basin and Ewer for supplying the baptismal element appear *somewhat* at variance with what is involved in the principle, as to the scripture statement ? "John baptized in Enon, near Salem, because there was *much water there* ;"* and also with the mode of administration, such as *going straightway down into the water, and coming up out of the water*.† This is but a passing remark upon a Scriptural reference.

Before dismissing this part of the subject, there is an incident, in connection with the question of baptism, which should not be passed over without comment, and bearing somewhat of the aspect of a *literary imposition*. In a popular work, containing much valuable information, entitled "*Kitto's Cyclopædia of Biblical literature*," the subject of baptism is treated on at length ; and as, in the opinion of the editor, "*some freshness of effect might be produced by presenting the subject to the reader from a German point of view*, the article was therefore offered to Dr. NEANDER, the Church Historian, and Professor of Theology in the University of Berlin. His multiplied engagements, however, induced him, with the editor's consent, to consign the subject to the Rev. J. JACOBI, of the same University ; and in due time the MS. of the article arrived, accompanied by the following note from Dr. Neander, to whose inspection it had previously been submitted by the author :—

"As my other labours would not permit me to work out the article (on baptism) for the Cyclopædia of Biblical Literature, I requested a dear friend, J. Jacobi, to undertake it, who, by his knowledge and critical talents, is fully qualified for the task ; and whose theological principles are in unison with my own—A. NEANDER."

Such are the recommendatory remarks inserted at the foot of the article on Baptism, in this Cyclopædia, and the reader peruses that article with all the interest of "*the freshness of effect*" sought to be produced by its being presented "*from a German point of view.*" In the first edition (1845) of the Cyclopædia the reader would be much gratified by having from the pen of Mr. Jacobi, *endorsed by the appro-*

* John iii., 23.

† Acts viii., 38, 39.

bation of Dr. Neander, the article in question, bearing particularly upon the various controversial points on the disputed subject of baptism.

In the succeeding edition (1849) of this Cyclopædia, an important section of this article, commencing with "INFANT BAPTISM WAS ESTABLISHED NEITHER BY CHRIST NOR HIS APOSTLES," &c., *vanishes from the pages of this work*, and is substituted, not by what Mr. Jacobi has written, and what Dr. Neander has approved, but by an interpolation of matter quite different to that originally contained in the first edition, from authorities such as Carson, Halley, Moses Stuart, Beecher, and Godwin, which are bracketted in the article.*

The reader will naturally inquire why this *abstraction of the original article*, and why the *substitution* of authorities just mentioned. Is it because Mr. Jacobi was bold enough to avow his belief, that infant baptism was established *neither by Christ nor his apostles*; and that from the whole tenor of that part of the article, infant sprinkling was derived *not from the authority of Scripture* but from the traditions of men?

The article by Mr. Jacobi strikes at the *very foundation* of the fabric of the pædobaptistical practice of the sprinkling of infants as a *scriptural* rite; and what other inference can be drawn than that the suppressed article was *too baptistical in its views*. Hence decidedly opposing authorities are substituted. Is there *fairness* in such a mode of procedure?

* In the "Christian Record," p. 25^g, 1849, is a letter from Mr. E. Jones, Baptist minister, of Willenhall; he remarks, "Some time ago, I paid a visit to a brother minister who was on the eve of quitting his charge in this neighbourhood for one in the metropolis, whose friends, as a testimonial of esteem, had presented him with this, along with some other biblical works. Taking up the first volume of Kitto, it was my intention to read to him an extract from the remarkable paragraph commencing with the honest, straightforward avowal, "Infant baptism was established neither by Christ nor his apostles;" but to my utter amazement and perplexity it was not to be found! I went through it very circumspectly, and read the title page, thinking it possible I held in my hand a "second edition, with additions"—and *subtractions*, too; but found there no such intimation.

"The fact is, sir, part of the original article is suppressed in my friend's copy, and something also substituted, which is, to say the least, but a sorry compensation for the noble testimony of two great and independent minds, careful only to set forth what they knew and felt to be the truth, *despite, too, of their sectarian bias*. But, sir, what is more amazing still, to this mutilated and interpolated article, the names of Neander and Jacobi are still appended.

"On these facts I make no comment; but let intending purchasers endeavour to obtain copies minus the said brackets, if they would avoid interpolated ones."

The following is an extract from *the original article* :—*

"INFANT BAPTISM WAS ESTABLISHED NEITHER BY CHRIST NOR THE APOSTLES." In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those who were *capable of comprehending the word preached, and of being converted to Christ*. A pretty sure testimony of its *non-existence* (infant baptism) in the apostolic age may be inferred from the 1 Cor. vii. 14, since Paul would certainly have referred to the baptism of children for their holiness (comp. Neander, *Hist. of the Planting*, &c. 1 p. 206.) But even in later times, several teachers of the church, such as Tertullian (De Bapt. 18) and others, *reject this custom*; indeed, his church in general (that of North Africa) adhered longer than others *to the primitive regulations*. Even when baptism of children was already *theoretically* derived from the apostles, its *practice* was nevertheless for a long time confined *to a maturer age*.

In support of the contrary opinion, the advocates in former ages (now hardly any) used to appeal to Matt. xix. 14; but their strongest argument in its favour is the regulation of baptizing all the members of a house and family (1 Cor. xvi. 15; Acts xvi. 33, xviii. 8.) *In none of these instances has it been proved that there were little children among them*; but, even supposing that there were, there was no necessity for excluding them from baptism, in plain words, since *such exclusion was understood as a matter of course*. Many circumstances conspired early to introduce the practice of infant-baptizing. The confusion between the outward and inward conditions of baptism, and the magical effect that was imputed to it; confusion of thought about the visible and invisible church, condemning all those who did not belong to the former; the doctrine of the natural corruption of man, so closely connected with the preceding; and, finally, the desire of distinguishing Christian children from the Jewish and heathen, and of commending them more effectually to the care of the

* Attention was called to the strange substitution of material as inserted in the edition of 1849, in the Baptist Magazine of that year; and the subject was mentioned to Dr. Neander and Mr. Jacobi, by Mr. Clowes, the late Classical Tutor, of Bradford, as to whether their views were the same as when the article on baptism was written for the Biblical Cyclopædia. Dr. Neander's reply was given by Mr. Clowes in the May number of the Christian Record, for 1849. The abstraction of their testimony against the non-scriptural authority for infant baptism seems to have been done without their sanction; for, observes a correspondent, "it is a singular suppression of the truth on the part of the publishers, (Black, of Edinburgh,) for I do not imagine that Dr. Kitto had anything to do with it." See Dr. Neander's letter. Appendix G.

Christian community,—all these circumstances, and many more, have contributed to the introduction of infant baptism at a very early period.

To be admitted to baptism in the apostolic age, there needed no further development of Christian knowledge *than a professed belief that Jesus was the promised Messiah*. To be baptized in his name, *meant to receive baptism in the belief that the power and dignity contained in the idea of Messiah was realised in Jesus*. The profession of faith (1 Pet. iii. 21) probably was such as to convey this idea; and next also the formula of baptism in the name of Christ, or according to Matt. xxviii. 19, of the Father, Son, and Holy Ghost, *when the whole body was immersed in water*. Christ did not intend by these words to institute a fixed formula of baptism, but merely meant to indicate thereby the substance of the essential relations of baptism, since in his life time people could not yet be baptized in the name of the Holy Ghost. As the Church, however, knew of no better compendary text for the article of faith, she declared herself early for that formula which was already in general use at the time of Justin Martyr. To preface the act of baptism by minute instruction was impossible, in a time when the preaching of the gospel was as yet limited to but a very few. A brief sketch of the history of Christ, the central point of which was his death and resurrection, and a reference to the Old Testament, where he had been pre-announced by the prophets, were deemed sufficient at that time (comp. Neander, *History of the Plant, History of the Church*, ii.; Acts ii. 19.) The apostles either themselves baptized, of which there are many instances in the Acts, or charged others to do it, and confined themselves to the "laying on of hands," on which followed the communication of the spirit. The reason of this limitation is, no doubt, the same which actuated also Christ in not himself baptizing, viz. that they might be less interrupted in the task of preaching the Gospel. Paul had subsequently also another inducement for not doing so, not to be made a leader of a party. (1 Cor. i. 14-16.)*

Resuming a more particular notice of the Baptists in this country, upon an examination, they would be found to take *equal rank* with other sections of professing Christians, in the establishment and promotion of useful and meliorative associations which are now in active operation. The extended space which has been given to other more general topics will allow but of a brief review.

In 1717, the "PARTICULAR BAPTIST FUND" was formed, its objects

* Kitto's Biblical Cyclopædia, article "Baptism," Ed. 1845.

being for the relief of ministers and churches of the denomination in England and Wales, the education of young persons of the same persuasion for the ministry, donation of books to young students and ministers, and for any other charitable purpose (consistent with the general design) which the managers shall approve. Mr. W. B. Gurney is the present treasurer.

In 1785, THE SUNDAY SCHOOL SOCIETY was founded by Mr. Fox, a deacon of the Baptist Church, in Prescot Street, under the pastoral care of Abraham Booth. It was in May of this year that he first publicly proposed his plan for the universal education of the poor; and as Lord of the Manor of Clapton, the place of his birth, had founded a free day school for the children of the parish.

A committee was formed to carry out his general plan, and subscriptions were opened for the same. At one of its earlier meetings, Mr. Keene, a deacon of the church, at Maze Pond, thus addressed Mr. Fox: "I suppose, Sir, you intend to confine the society to our own denomination, and *then* we shall act in harmony." "I shall not be content, Sir," said Mr. Fox, "until every person in the world is able to read the Bible; and, therefore, we must call upon all the world to help us."

Before the appointed next meeting, Mr. Fox had heard of the Sunday Schools which had been founded in the neighbourhood of Gloucester by ROBERT RAIKES. This plan he instantly adopted, and proposed it at the meeting. It was subsequently adopted at St. Paul's Head Tavern, Cateaton Street, London, with considerable patronage, Episcopalians and Dissenters equally uniting in the good work.

The principle of the society *for promoting and effecting union* was, that *the Bible should be the only school-book* given by the society, *excluding all catechisms*. It must be gratifying to Baptists to find that they were so early in the field *for the promotion of the education of the people*.

In 1788, when the subject of the Slave Trade was much agitated, the Baptists took a prominent part. Honourable mention is made in Clarkson's "History of the Abolition of the Slave Trade," of ABRAHAM BOOTH as one of its earliest champions. JAMES DORE, of Maze Pond, was also distinguished; and the celebrated ROBERT ROBINSON, of Cambridge, preached a sermon which excited considerable interest, entitled, "SLAVERY INCONSISTENT WITH THE SPIRIT OF CHRISTIANITY;" and it is said that *the first petition* against this inhuman traffic was drawn up by his pen, and embodied the principles and feelings of the Baptists on that important subject.

The reader need scarcely be reminded that the Baptist Missionaries, KNIBB and BURCHELL, powerfully contributed in the nineteenth century to break the last shackles of the slave in the West India Islands.

The expansiveness of Christian feeling was manifested by the Baptists in their desire that those in far distant regions might participate with them in the common blessing of their religion.

It is said of the Baptists by an anonymous writer: "Nor is it a little remarkable that *the first demonstration* should have been made by that which has been esteemed, and not without reason, *the most sectarian of sects, the most intrenched and fortified in the narrow circle of its communion*—the Baptists, to them, next to the Moravians, is due the merit of having, as a body, broken new ground and set the example to the Christian world of invading the inmost territories of the Prince of Darkness."*

More than a mere passing allusion must be made to THE BAPTIST MISSIONARY SOCIETY, the important extent of its usefulness being so generally recognized.

In 1792, THE BAPTIST MISSIONARY SOCIETY formed at Kettering, was entitled, "THE PARTICULAR BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONGST THE HEATHENS." Its objects were subsequently more enlarged by "the diffusion of the knowledge of Jesus Christ throughout the world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

The committee consisted of MESSRS. JOHN RYLANDS, REYNOLD HOGG, WILLIAM CAREY, JOHN SUTCLIFFE, and ANDREW FULLER. SAMUEL PEARCE, of Birmingham, was added to *the original* committee. Three were empowered to act, to carry into effect the purposes of the society. ANDREW FULLER and REYNOLD HOGG were appointed secretaries.

A lengthened reference might be made to the early and later proceedings of this important association. It may be, however, quite in order, to refer to some of its first labourers, the memory of whose names is still honoured in the churches.

Not long after its formation, the Mission heard, for the first time, that JOHN THOMAS, a member of the Baptist Church, in Little Wild Street, London, had been for several years in the East Indies, and by preaching among the natives had brought some of them to listen to the truths of the Gospel. It was in the early part of 1793 that Mr.

* *Eclectic Review* for August, 1822, p. 128.

Carey consented to become the colleague of Mr. Thomas, and it is somewhat remarkable that the first impulse given to the distinguished Carey to enter upon the missionary work was the reading of a voyage round the world, from the perusal of which he had learned and became deeply impressed with the degraded condition of the heathens abroad.

Dr. MARSHAM, and WARD and CHAMBERLAIN, are names importantly identified with the great results of the Baptist mission in the East.

The origin of Dr. Carey, the Professor of the college of Fort William, Calcutta, and his ultimate literary elevation, demand a special notice, he having accomplished more in translating the languages and dialects of the East *than any previous or subsequent orientalist*.

It is scarcely necessary to advert at length to the early difficulties encountered by the devoted men whose names are given, in their endeavours to introduce the Gospel in the East. They laboured successfully for many years in the works of translating and preaching, and in the formation of Christian churches. An interesting reference is, however, made to their labours in a recent number of the *British Quarterly Review*, viz.:—"Ward, Marshman, and their associates, pitched their tents in Serampore, and were soon united with Thomas and Carey, who had been the first to make their way to Bengal. Death soon thinned the ranks of the mission; but Carey, Marshman, and Ward, long remained to labour and pray for the heathen, and in due course to reap their reward. It was theirs to live down ridicule and opposition—to take the sting out of the levity of profane wit, and to blunt the weapons of impious antagonists. Blameless in their lives, sincere in their piety, and indefatigable in their industry, they gained the confidence and respect of all with whom they were associated; and among the many illustrious names of gospel labourers in India, there are none remembered now with greater veneration than those of THE GREAT THREE OF SERAMPORE. The 'Inspired Cobblers' came to be recognized in time as men of great learning and intelligence; and it is not too much to say of them, that *no three men have done so much to unveil at the same time Christianity to the Hindoos and Hindooism to the Christians, as CAREY, MARSHMAN, and WARD.*"

ROBERT HALL thus comments on the character of Dr. CAREY:—"That extraordinary man, who, from the lowest poverty and obscurity, without assistance, rose by dint of unrelenting industry to the highest honours of literature, became one of the first of orientlists,—

the first of missionaries, *and the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the Reformation*; a man who united with the most profound and varied attainments, the fervour of an evangelist, the piety of a saint, and the simplicity of a child.”*

Professor WILSON has given a lengthened dissertation on the high and varied attainments of Dr. CAREY, and which is contained in Eustace Carey’s Life of his venerated Uncle, Dr. Carey.

It ought to be mentioned that whilst the missionaries above referred to were zealously engaged abroad, the names of RYLANDS, FULLER, PIERCE, STEDMAN, and SAFFERY, were no less distinguished at home by their endeavours to obtain the requisite funds for the promotion of the mission.

Of the character and labours of Dr. RYLANDS, in a sermon on the occasion of his death, Robert Hall said :—“That denomination of Christians, of which he was so long a distinguished ornament, will especially lay this providence to heart. Our hands are weakened this day; and if the glory is not departed from us, it is at least eclipsed and obscured. We have been visited with stroke upon stroke. Our brightest lights have been successively extinguished; and in vain do we look around for a Beddome, a Booth, a Fuller, or a Rylands; names which would have given lustre to any denomination, and were long the glory of ours. Your pastor was endeared to us as one of the last links of the chain which connected the present generation with the founders of the Baptist mission. From the very beginning he mingled his counsels and his prayers with that determined band, who, in the absence of human resources, resolved to send the Gospel to the remotest quarters of the globe; nor did he cease to his last hour to watch over its progress with parental solicitude. The intimate friendship which subsisted between that lovely triumvirate, Fuller, Rylands, and Sutcliffe, which never suffered a moment’s interruption or abatement, was cemented by their common attachment to that object. Of congenial sentiments and taste, though of different temperament and character, there was scarcely a thought which they did not communicate to each other, while they united all their energies in supporting the same cause; nor is it easy to determine whether the success of our mission is most to be ascribed to the vigour of FULLER, the prudence of SUTCLIFFE, or the piety of RYLANDS.”†

ROBERT HALL’s estimate of the character of the devoted ANDREW

* The Works of Robert Hall, vol. v., 12mo., p. 69.

† The Works of Robert Hall, vol. v., 12mo., p. 68.

FULLER must not be omitted—"I cannot refrain," observes Mr. Hall, "from expressing in a few words, the sentiments of affectionate veneration with which I regarded that excellent person while living, and cherish his memory now that he is no more; a man whose sagacity enabled him to penetrate to the depth of every subject he explored, whose conceptions were so powerful and luminous, that what was recondite, and original, appeared familiar; what was intricate, easy and perspicuous in his hands; equally successful in enforcing the practical, in stating the theoretical, and discussing the polemical branches of theology; without the advantage of early education, he rose to high distinction amongst the religious writers of his day, and in the midst of a most laborious life, left monuments of his piety and genius which will survive to distant posterity. Were I making his eulogium, I should necessarily dwell on the spotless integrity of his private life; his fidelity in friendship—his neglect of self-interest—his ardent attachment to truth—and especially the series of unceasing labours and exertions in superintending the Missions to India, to which he most probably fell a victim. He had nothing feeble or undecisive in his character; but to every undertaking in which he engaged, he brought all the powers of his understanding, all the energies of his heart; and if he were less distinguished by the comprehension, than the acumen and solidity of his thoughts—less eminent for the gentler graces than for stern integrity and native grandeur of mind, we have only to remember the necessary limitations of human excellence. While he endeared himself to his denomination by a long course of most useful labours, by his excellent works on the Socinian and Deistical controversy, as well as his devotion to the cause of Missions, he laid the world under lasting obligations."*

The evangelizing agencies at work in connection with this society (according to the Report of 1850) are 54 missionaries, 121 native preachers and catechists, 5,008 members of the Christian churches, 203 assistant teachers, 105 day schools, 4,276 day scholars.

In the preceding numerals JAMAICA is not included, that mission being self-supporting, and consisting of about 30,000 members, of whom it is said "*their churches are no longer aided by the society.*"

In the FORTY-SEVENTH Report of the Bible Society, amongst the numerous languages and dialects of the Holy Scriptures which are circulated by that Institution in various parts of the world; it will be seen that the labours of THE BAPTIST MISSIONARIES in the work of translations occupy a very distinguished place. Out of 42 languages

* The Works of Robert Hall, vol. iii., p. 5.

and dialects which are in circulation in India, Northern, Central, and Southern, and the Indo-Chinese countries, 31 of the languages and dialects of *this vast territory* have been translated by "THE SERAMPORE BRETHREN," who have been thus instrumental in the diffusion of the contents of the sacred volume and portions of the same amongst THE HUNDREDS OF MILLIONS of the East. It is well-known that the great Orientalist Dr. CAREY contributed largely to the laborious work of translations, to which attention will now be directed.—

INDIA.

Versions.	What printed.	Where circulated, or for whom designed.
<i>Sanskrit, or Sungscrit ..</i>	The entire Bible ..	{ The sacred & learned language of the Brahmins throughout India

NORTHERN AND CENTRAL INDIA.

<i>Bengali</i>	The entire Bible	Province of Bengal.
<i>Maghadha.....</i>	New Testament ..	{ Province of S. Behar, now part of the province of Bengal.
<i>Hinduwee, or Hindooee</i> (called <i>Hindee</i> by Ser. Trns.) both in the Nagree and Kythee characters..	{ The entire Bible..	{ For Hindustan, or the upper provinces of the Bengal Presidency.
Dialects of the Hinduwee.		
<i>Bughelcundes.....</i>	New Testament ..	{ A district between the province of Bundelcund, and the sources of the Nerbudda River.
<i>Brui, or Brij-bhasa</i>	New Testament	Province of Agra.
<i>Canaj, or Canyaculja....</i>	New Testament ..	{ In the Doab of the Ganges and Jumna.
<i>Kousulu, or Koshala</i>	St. Matthew	Western part of Oude.
Ditto for Central India or Rajpoot States.		
<i>Harrotee</i>	New Testament	A province W. of Bundelcund.
<i>Oojein, or Oujjuyunes</i>	New Testament	Province of Malwah.
<i>Oodeypoor</i>	St. Matthew	Province of Mewar, or Oodeypoor.
<i>Marwar</i>	New Testament ..	Province of Joudpoor, or Marwar, North of Mewar.
<i>Juyapoor</i>	St. Matthew	{ Province of Joypoor, E. of Marwar, and W. of Agra.
<i>Bikaneera</i>	New Testament ..	Province of Bikaneer, North of Marwar.
<i>Buttaneer, or Virat.....</i>	New Testament	Prov. of Buttaneer, W. of Delhi.
<i>Sindhee</i>	St. Matthew	Prov. of Sindh, E. of the Indus.
<i>Mow'tan, or Wuch, or Ooch</i>	New Testament ..	{ N. of Sindh, between the Indus, Chenab, and Gharra Rivers.
<i>Punjabee, or Sikh.....</i>	The entire Bible	Province of Lahore.
<i>Dogura, or Jumboo (Mountain Punjabee)</i>	{ New Testament..	{ Mountainous, or Northern districts of Lahore.
<i>Cashmerian</i>	{ Pent. Hist. Books, and New Test..	Cashmere, North of Lahore.
Gorkha Dialect.		
<i>Nepalese, Khaspoora, or Parbutti.....</i>	{ New Testament..	{ Kingdom of Nepaul, about Katmandha.
<i>Ditto (Rev. Mr. Start) Acts preparing</i>	St. Luke.....	Ditto ditto.

Versions.	What printed.	Where circulated, or for whom designed.
<i>Palpa</i>	St. Luke	{ Small States N. of Oude, below the Himalayas. Province of Kumaon, W. of Palpa. Province of Gurwhal, West of Kumaon.
<i>Kumaon</i>	St. Luke	
<i>Gurwhal, or Schreenagur</i>	St. Luke	

SOUTHERN INDIA.

Bombay Presidency.		
<i>Kunkuna</i>	Pent. and New Test. {	{ The Concan, chiefly the S. part, among the common people. The Concan, and throughout the Mahratta territory. Surat, and province of Gujerat.
<i>Mahratta</i>	The entire Bible ..	
<i>Gujerattes</i>	New Testament	

INDO-CHINESE COUNTRIES.

<i>Assamese</i>	The entire Bible	{ Assam, subject to Bengal Presid. Munipoor, on South of Assam.
<i>Munipoora</i>	New Testament	

PERSIA.

<i>Pushtoo, or Afghan</i>	Hist. Books, and N. T. {	{ Afghanistan. Belochistan, South of the Indus, on the Arabian Sea.
<i>Beloches, or Buloches</i>	Three Gospels	

These translations are *recognized and adopted* by THE BRITISH AND FOREIGN BIBLE SOCIETY, who contributed some funds to the Baptist Mission for their furtherance.

The first amount subscribed by the earliest friends of the Baptist mission was £13 2s. 6d. The income of the society in the year ending March 30, 1851, was £19,776 13s. 1d.

Mr. W. B. GURNEY and Mr. PETO, M.P., are the joint treasurers of the Baptist Missionary Society.

In the year 1797, A HOME MISSIONARY SOCIETY was formed amongst the churches in London, designated "*The Baptist Society in London for the encouragement and support of Village Preaching.*" Its object is further stated to have been to encourage the foundation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns.

The first address of this society was written by the truly venerated ABRAHAM BOOTH, and is given at length by Ivimey,* an address characterized by that fervour and piety for which all his public exercises were distinguished.

The establishment of this society may be said to have resulted from the eloquence and evangelical preaching of Messrs. PEARCE and FULLER, in their visitations through the different counties, in collecting

* History Baptists, vol. iv., page 68.

for the Baptist Mission abroad. These devoted men sowed the seeds for the establishment of a Mission for the heathen AT HOME. Dr. Steadman and Mr. Saffrey of Salisbury, undertook an interesting tour for the Home Missionary Society. The work of visiting the dark villages originated with the Baptists in 1796. The expenses of the journey were defrayed out of the funds of the Baptist Missionary Society.

The income of this society for the year ending March, 1850, was £4,521 10s. 2d.

It has 107 central stations, 193 village stations, 107 missionaries and grantees, 4,417 members, about 23,000 hearers, 113 Sunday schools, 1,000 teachers, and about 75,000 scholars. Mr. T. B. Bousfield is the treasurer of this Mission.

The year 1803 saw the establishment of THE SUNDAY SCHOOL UNION, the formation of which and its subsequent advancement and efficiency are to be, in a great degree, ascribed to WILLIAM BRODIE GURNEY, Esq. Its object is :—

- 1.—“To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertion in the promotion of religious education.”
 - 2.—“By mutual communication to improve the methods of instruction ; to ascertain those situations where Sunday schools are most wanted, and promote their establishment.”
 - 3.—“To supply books and stationery suited for Sunday schools at reduced prices.”
- “In carrying out these objects the society shall not, in any way, interfere with the private concerns of Sunday schools.”

This interesting society has been found most useful in the promotion of the objects contemplated. It may also be mentioned that to the excellent Mr. Gurney may be mainly attributed the commencement of that extensively useful miscellany, *The Youth's Magazine*.

President, The Right Hon. THE EARL OF RODEN ; treasurer, Mr. W. B. GURNEY.

In 1804, THE BIBLE SOCIETY was formed. The Baptists do not desire to claim originality for the early formation of some of the most important and useful institutions which flourish at the present period ; *but facts are recorded*, and they speak for themselves. To JOSEPH HUGHES, the Baptist minister, must be ceded the distinguished honour of being THE FOUNDER OF THE BRITISH AND FOREIGN BIBLE SOCIETY, and of being for many years its faithful and devoted secretary.

Mr. Hughes wrote an essay under the title of "*The excellence of the Holy Scriptures,—an argument for their more general dispersion.*" In this essay, which may be regarded as containing the rudiments of the future society, "the author expatiates on the transcendent excellence of the Holy Scriptures; enumerates the different religious societies more or less concerned in promoting their circulation; and describes the limitations of their respective constitutions, and their consequent inadequacy to the work of general distribution. Mr. Hughes then represents the importance of an association of Christians, with a view exclusively to the circulation of the Holy Scriptures, and points out a number of advantages, both direct and collateral, which might be expected to result from the operation of such an institution.

The wide circulation of this well-written essay led to the formation of the society, May 4, 1804, at the London Tavern, Bishopsgate Street; when it was agreed:—

- 1.—"That a society shall be formed with this designation, British and Foreign Bible Society, of which the sole object shall be to encourage a wide dispersion of the Holy Scriptures.
- 2.—"This society shall add its endeavours to those employed by other societies for circulating the Scriptures through the British dominions, and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan, and Pagan, &c."

The institution was considered as established, and more than £700 were immediately subscribed. "Thus terminated," says the Rev. John Owen, one of the secretaries, "the proceedings of this extraordinary day—a day memorable in the experience of all who participated in the transactions by which it was signalized; a day to which posterity will look back as giving to the world, and that in times of singular perturbation and distress, an institution for diffusing on the grandest scale the tidings of peace and salvation; a day which will be recorded as peculiarly honourable to the character of Great Britain, and as fixing an important epoch in the history of mankind."*

The objects of the society thus formed in 1804 is stated in its later operations to be "to encourage a wider circulation of the Holy Scriptures, without note or comment, the only copies in the language of the United Kingdom, to be circulated by the society, to be of the authorised version.

* The History of the Origin and first ten years of the British and Foreign Bible Society, by the Rev. John Owen, A.M., 1816, vol. 1, pp. 16—49.

That the efforts of that *great Protestant association*, THE BIBLE SOCIETY, is viewed with alarm by the Romanists, will be seen from the *Papistical venom* contained in the famous encyclical letter of Leo XII. "You are aware, venerable brethren, that a certain society, commonly called THE BIBLE SOCIETY, strolls with effrontery through the world contrary to the well-known decree of the Council of Trent, labours with all its might and by every means to translate, or rather to pervert, the Holy Bible into the vulgar tongue of every nation, from which proceeding it is greatly to be feared that what is ascertained to have happened as to some passages may occur to others, to wit, that by a perverse interpretation, the Gospel of Christ is turned into a human Gospel, and what is still worse, THE GOSPEL OF THE DEVIL! Venerable brethren, in conformity with our apostolical duty we exhort you to *turn away your flocks by all means from these poisonous pastures.*"

Mr. JOHN BIRT (of Oldham) thus refers to the Bible Society, and his sentiments present a striking contrast to the popish profanation of Leo XII.:—"I feel my utter incompetency to speak in terms adequate to its opulence of mercy, greatness of strength, and exuberance of blessings. We may say of the stream which issues from it what Ezekiel said of the holy waters of the sanctuary—'Everything shall live whither the river cometh.' Well may the Church of Rome look with dismay and terror on that blaze of excellence, on those mighty operations; well may she fulminate her bulls and anathemas; but every device shall fail. The Pope may reiterate his incantations; he may proceed from hill to hill, and from altar to altar; but in the end he will have, like the son of Peor, to exclaim, 'HOW SHALL I CURSE, WHOM GOD HATH NOT CURSED? OR HOW SHALL I DEFT, WHOM THE LORD HATH NOT DEFIED?' By the prevalence of education the time will arrive when all shall be able to read the Bible; and, by the operation of Bible Societies, every one will have a Bible to read; and then shall the angel 'cry mightily with a strong voice, BABYLON THE GREAT IS FALLEN, IS FALLEN!!'"*

In 1850 the expenditure of the Bible Society was £103,543. Bibles issued from the commencement of the institution 9,315,504; Testaments, 14,932,163. Total from 1804, 24,247,667.

The desirableness of a recognized medium for the Baptists by which their principles and operations might be fairly represented, was felt by the Baptist body. Dr. Rippon published, at uncertain intervals, his BAPTIST ANNUAL REGISTER, in four volumes, which was commenced

* Lectures upon the Principles and History of Popery, &c., pp. 167—168.

in 1790 and terminated in 1802, and contained much interesting intelligence; but a more regular and stated periodical was required, and, in 1809, **THE BAPTIST MAGAZINE** was commenced,—a periodical which is considered the organ of the denomination. It is not too much to say, that it does not receive that support from the denomination which its object deserves, viz., the devotion of the profits to widows of Baptist ministers.

At the meeting of ministers and messengers of Baptist Churches, held at Carter-lane, Southwark, Dr. RIPPON in the chair, the following recommendatory resolution was passed, 24th June, 1813, relative to this Magazine. “That **THE BAPTIST MAGAZINE**, furnishing a most desirable medium of communication respecting the state of our churches at home, and providing a more seasonable aid to necessitous widows of deceased ministers, to which purpose the whole of the profits are applied, is highly deserving the encouragement of the denomination, and that it be recommended to all our ministers and churches to *promote* the circulation of it to the utmost of their power.”

Is it creditable to the denomination, said to comprise near 2,000 churches, containing nearly 200,000 members, and with its congregational members, amounting altogether to more than half a million, that from the limited circulation of this periodical, the grants to widows for the year ending June 25, 1850, were only £85.

It is with much regret that this reference is made, and it remains to be seen what will be the result of the united appeals to the denomination by the esteemed treasurer of the Magazine fund, Mr. Joseph Tritton, and Mr. W. B. Gurney, in December Magazine of 1850.

The increased circulation of this Magazine is a minister's question—its profits are *for minister's widows*; and that there is a want of zeal amongst the Baptist churches, in an endeavour suitably to extend the circulation of the Magazine, is too manifest. With the number of members, both church and congregational above mentioned—the number of Sunday school teachers connected with Baptist churches, and *with a due regard to the object contemplated*, there is no reason why a sum *ten times greater* in amount than at present derived might not be distributed amongst the widows and orphans of Baptist ministers. This Magazine is under the able editorship of Mr. William Groser, and its concerns are managed by a committee composed of leading ministers and members of the London Baptist churches.*

* “**THE CHURCH**,” an interesting and cheap Monthly Miscellany, advocates Baptist sentiments, and has an extensive circulation.

THE BAPTIST UNION was formed in 1813. Its objects are—

- 1.—To extend brotherly love and union among those Baptist ministers and churches who agree in the sentiments usually denominated evangelical.
- 2.—To promote unity and exertion in whatever way may best serve the cause of Christ in general, and the interest of the Baptist denomination in particular.
- 3.—To obtain accurate statistical information relative to Baptist churches, societies, institutions, colleges, &c., throughout the kingdom and the world at large.
- 4.—To prepare for circulation an annual report of the proceedings of the union, and the state of the denomination.

In the **Annual Report** of the proceedings of the Baptist Union, contained in **THE BAPTIST MANUAL**, will be found interesting information relative to the advancement of the Baptist denomination. It should receive an extensive circulation amongst the Baptist Churches.

In the later Reports, discourses have been published, delivered at annual meetings, held at the Baptist Mission House in London.

In 1849, by Mr. T. Morgan of Birmingham. An Address to the Committee ; subject, Their Duties and Encouragements.

In 1850, by Dr. Godwin ; subject, The present position and duties of the Baptist denomination.

In 1851, by Mr. E. B. Underhill ; subject, The distinguishing features of the Baptist denomination.

Mr. George Lowe, treasurer ; secretaries, Dr. Steine and John Howard Hinten, M.A.

THE BAPTIST IRISH SOCIETY was formed in 1814. Its object is the diffusion of the Gospel of Jesus Christ, principally by the employment of missionaries and readers in Ireland ; the establishment of schools, and the distribution of bibles and tracts. Its expenditure in 1850 was £4,126 19s. 9d. An interesting report of the operations of this useful society is given in the Baptist Magazine for May, 1850. Its treasurer is Mr. Joseph Tritton. This society will receive efficient aid from the zealous efforts of Mr. W. Groser, who has recently entered upon the duties of secretary to the society.

There is a Benevolent Society which deserves notice, entitled "**THE BATH SOCIETY FOR AGED MINISTERS**," established 1816, having for its object the relief of those Baptist ministers who have become beneficial members, in conformity with the rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity. Treasurer, Mr. Joseph Leonard Phillips, of Melksham, Wilts.

A difference of opinions having arisen among some friends of the Baptist missions, with regard to the translation of the Scriptures, upon Scripture terms relating to baptism, in 1840, the Bible Translation Society was formed; its intention being to aid in printing and circulating those translations of the Holy Scriptures, from which the British and Foreign Bible Society has withdrawn its assistance, on the ground that the words relating to the ordinance of baptism have been translated by terms signifying "immersion;" and further to aid in producing and circulating other versions of the Word of God, similarly faithful and complete. Treasurer Mr. G. T. Kemp, of London.

The last Report (1851) thus remarks—"They (the Committee) would not express themselves with too sanguine an expectation, yet they cannot refrain from observing many significant indications that the idolatrous and mythological systems, which, for thousands of ages, have held that vast population in spiritual bondage, *are relaxing the tenacity of their grasp under the influence of Christian truth.* The strongholds are falling before the force of weapons which are not carnal, and the foundations are giving way. When these crumble, the superstructure must fall; and Christians should hold themselves in habitual readiness for that predicted day, when 'a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks and into the tops of the rugged rock, for fear of the Lord and of the glory of his majesty, when he ariseth to shake terribly the earth.'"

The Scriptures in BENGALI, HINDUSTANI, PERSIAN, SANSKRIT, ARMENIAN, and ENGLISH, have issued from the depository of the Society. The receipts from 1849 to 1850 were £1777 9s. 9d.

The Baptist Tract Society was formed in 1841, for the dissemination of the truths of the Gospel by means of small treatises or tracts, in accordance with the views of Calvinistic and strict communion Baptists. Editor, Mr. W. Norton; treasurer, Mr. J. Oliver.

An interesting association has been formed of late years, which ought to receive ample support from the Baptist denomination, it is, "THE HANSARD KNOLLYS SOCIETY;" the object of which is the publication of the works of early English and other Baptist writers. Its council comprises leading ministers and members of the Baptist body. Treasurer, Mr. Charles Jones; honorary secretary, Mr. E. B. Underhill, who has written able introductions to some of the works published by the society.*

* There have issued from this society the following publications:—TRACTS ON LIBERTY OF CONSCIENCE, 1616—1661. BROADMEAD RECORDS, 1640—1688.

The foregoing constitute the principal societies connected with the Baptist denomination, or in which they have taken a prominent part, from which it will appear that they have not been indifferent to the claims of the world around them, in regard to the multiplied spiritual wants of the great community.

The name of WILLIAM BRODIE GURNEY, it will be seen, is one of frequent mention as associated with the various institutions which have been noticed. For more than the last half century Mr. Gurney has been connected with the Baptist denomination, and has been distinguished for his untiring zeal and great liberality in advancing its interests. May he be long spared to diffuse the influence of his benevolent and Christian spirit!

JOSEPH IVIMEY, when referring to the preparation of his History of the Baptists, remarks, "It has afforded the writer great pleasure in compiling the present (4th volume), to record so many facts proving that some of the most excellent religious societies of the benevolent age in which we live *have originated with persons of the Baptist denomination*; of those distinguished individuals it is sufficient to say, 'their works praise them in the gates.'"^{*}

It will have been observed, in the course of this historical sketch, that, under the Tudors and the Stuarts, the Baptists were *a proscribed sect*, and consequently *shut out* of the ordinary and more superior means of education *open to Conformists*, under the alternate religious systems which prevailed, whether Papal or Protestant; and although it has been charged upon Baptist ministers their being ignorant and illiterate men,—that charge has been uttered and reiterated by those *who would prevent their admission* to those sources of learning; for a liberal education must always be considered an important auxiliary for the ministerial office.

While it is maintained by Baptists that piety and preaching talents *are essential elements* to qualify for the work of the ministry, it will be seen that due importance was by them attached to their having *an educated ministry*.

It is interesting to note, that *very soon* after the Baptists emerged

BUNYAN'S PILGRIM'S PROGRESS, from the original text of the first edition, 1678—1698. ROGER WILLIAMS'S Bloudy Tenet of Persecution Discussed, &c. JOHN CANNE on necessity of Separation from the Church of England, &c, 1664. THE DUTCH MARTYROLOGY; or, Bloudy Mirror of Martyrs of the Baptized Churches, translated from the Dutch, &c. DU VEIL'S Exposition of the Acts of the Apostles, &c. DANVERS'S Treatise on Baptism. These are supplied upon *exceedingly moderate terms*. The Hansard Knollys Society are preparing other important works for publication. Baptist Mission House, Moorgate, London.

^{*} Vol. iv., p. vii.

from a state of persecution and thralldom, by THE GLORIOUS REVOLUTION OF 1688, amongst the earliest questions that engaged their attention as a body, was, the importance of *an educated ministry*, and the *best means* to be employed for its attainment.

THE GENERAL ASSEMBLY of ministers and messengers from different parts of the country, numbering 157, which met in London in 1689, after adopting THE CONFESSION OF FAITH inserted in these pages, next in order, passed resolutions:—

“I.—In relation to CANDIDATES for the ministry.

“II.—Having respect to those ALREADY ENGAGED in the ministerial work.

“1. To assist those members (of churches) who should be found in any way disposed to study, that have an inviting gift, and are sound in fundamentals in attaining to the knowledge and understanding of the languages, Latin, Greek, and Hebrew. The object would be attained by the candidates being placed under the care of learned and experienced ministers.

“2. Whether it be not advantageous for our brethren, *now in the ministry*, to attain to a competent knowledge of the Greek, Hebrew, and Latin, that they may *be better capable of defending the truth against opposers.*”

JOSEPH IVIMEY, who was jealous for the honour and reputation of the denomination of which he was for so many years a useful and laborious minister, in his History of the Baptists, observes:—“It has been usual for ecclesiastical writers to represent English Baptists as persons without learning or distinction, as ‘inconsiderable in their numbers’ and ‘erroneous in their principles.’” He thus comments upon such views; “the spirit of *detraction* is obvious in Neal’s, and Calamy’s, and Baxter’s Histories, and more recently in a ‘History of Dissenters, by Messrs. Bogue and Bennett.’ It is due to Mr. Wilson and Mr. Brookes to say that their respective works are free from such meanness,—when *they* have mentioned the Baptists it has been with integrity and affection.”

As to the literary character of their (the Baptists’) ministers, and the usefulness of their labours in promoting the cause of Christ, Ivimey continues, adverting to his work on the Baptists, “the reader will find that many of them had been educated at our Universities, and had obtained valuable preferments; but from a conviction, the result of extensive research and patient investigation, that INFANT BAPTISM was neither supported by the scriptures, nor the writers of the three first centuries, they *voluntarily relinquished profitable livings*, and took their lot with the poor and the despised. In proof of the assertion

we mention, without fear of contradiction, the names of CANNE, COXE, HARRISON, DENNE, KNOLLIS, CORNWELL, BLACKWOOD, JESSEY, GASNOLD, BARNFIELD, DU VEIL, HARDCASTLE, FOWNES, &c., &c. Other names respectable for learning may be added who had never been ministers of the established church, such as KIFFIN, DELAUNE, W. COLLINS, N. COXE, J. STENNETT, PIGGOTT, &c.

"It is true that many who have been pastors of the Baptist churches have been mechanics and tradesmen, and some of these conducted business in connection with their ministry; but none will consider these circumstances as dishonourable, who remember that the Apostles were fishermen and tent-makers, whose hands ministered to their necessities; that many who have been but little acquainted with languages or sciences have yet been conversant with divine truth, and not a little successful in the turning of sinners to God by Jesus Christ; that some of the greatest proficient in learning have acquired it *by their own industry after being in the ministry*; that those who have laboured with their hands with poor congregations in obscure villages, have by this means carried the gospel where *it might otherwise have been unknown*; nor should it be forgotten that in many cases the necessity for our forefathers labouring, and attending to secular pursuits, arose from themselves and their people being stripped of their property by unjust fines and cruel imprisonments."

Ivimey further observes,—“When it is considered how constantly and extensively the Baptist ministers preached the gospel, the number of persons converted to Christ by their ministry, and the churches formed by their labours (most of which have continued to the present time,) it cannot be doubted but their lives were usefully employed in promoting the cause of ‘pure and undefiled religion.’

“That the pastors and elders in the Baptist churches have been ‘faithful ministers of Christ’ we may safely appeal to their indefatigable labours and their patient sufferings. It will satisfy any unprejudiced person that this statement can be substantiated, who hears the names of BUNYAN, KEACH, GIFFORD CHEARE, GRANTHAM, GRIFFITH, BARNFIELD, and DELAUNE. But even these, though more public characters than some others of their brethren, were yet equalled in labour and sufferings by many, both ministers and private Christians, who endured, for more than twenty years, cruel mockings and scourgings; yea, moreover bonds and imprisonments.”

The printed works of some of those excellent ministers still remain, as standing memorials of their orthodox principles, their extensive knowledge of experimental religion, and their ardent regard to practical godliness. In these it will be found that though there may have

been minor points of difference in the sentiments of the original Baptists, both PARTICULAR and GENERAL, yet among the former there were none of those who are *now* designated High Calvinists, nor among the latter any of those *now* found in the ranks of Arians and Socinians. They all maintained the doctrine of a Trinity of Persons in the Unity of the Godhead; the proper Divinity of Christ; free justification through the imputed righteousness of Christ; the necessity of personal sanctification, &c. There is abundant proof also, that they addressed the invitations of the gospel to unconverted sinners, and by the most awakening appeals to their hearts, called upon them to "repent and believe the gospel!"

The sentiments of Dr. Godwin upon this branch of the subject will be read with interest:—"The records of this denomination are enriched with the names of many illustrious men, distinguished for the eminence of their piety, and the superiority of their gifts, and with the recollections of Christian heroes whom to the latest posterity the church will delight to honour; many of whom suffered the loss of all things for conscience's sake. Among those who nobly braved the storm of persecution were Canne and Jessey, and Knollys and Delaune, and Bunyan and Kiffin. Subsequently to the Act of Toleration we have had our Galls, our Stennetts, and our Gills; and within the recollection of some now present, the patriarchal and high-principled Booth,* the theological and mission-loving Fuller, the profound and original Foster, Robert Hall, the greatest of modern preachers, together with Carey, his coadjutors and successors in the East, and Knibb and his associates in the West. Nor has this denomination been left without tokens of the divine blessing.

Mr. THOMAS MORGAN of Birmingham, in his address at the Annual Meeting of the Baptist Union, in 1849, in a feeling and appropriate manner also refers to several deceased ministers of the Baptist denomination who have ceased from their labours, and whose "works do follow them." "You will excuse me," remarks Mr. Morgan, "if the feeling of the moment should prompt me to linger for just a minute or two upon the excellent men who are gone. Our fathers! where

* In this work is given the Baptist Confession of Faith, of 1689, an exposition of the sentiments of Baptists at *that period*. In APPENDIX H. will be found what may be termed a *modern* Baptistical Confession of Faith, by ABRAHAM BOOTH, delivered by him on the occasion of his ordination to the ministry, a document which cannot fail being perused by the serious reader but with deep interest and profit.

ABRAHAM BOOTH'S "Reign of Grace" presents, in a clear and forcible style, the distinguishing and fundamental doctrines of the Gospel, a work that, from its intrinsic excellence, should be more extensively known. A neat edition is published by Collins, Glasgow; preface by Dr. Wardlaw.

are they? Few communities can boast of a parentage more honourable. Can we forget them? Forget FULLER and RYLANDS, HALL and FOSTER, STEADMAN and PEARCE, HINTON and SAFFERY, BIRT and WINTERBOTTOM, CAREY and his band of missionaries; JOSEPH HUGHES who commenced the mighty enterprise of blessing the world, and my countryman, CHRISTMAS EVANS? Impossible! At this moment their images stand before our sight, and their accents fall upon our ears. And if it were not so, the monuments they have left behind,—not in perishable marble, but in the churches they nourished,—the colleges they founded,—the missions they originated and sustained,—the schools they fostered,—the writings they committed to the press full of truth and love, renders it quite impossible not to have them in everlasting remembrance.”

A particular reference might be made to many much-esteemed names who have been an honour to the denomination and useful in their day and generation, but the limited space of this “sketch” will not permit of lengthened details.

Of the labours of the good men of former days Dr. Godwin remarks:

“Great as were the sufferings and the efforts of our fathers in the sacred cause of civil and religious liberty, they did not ‘labour in vain nor spend their strength for nought.’ *Had they not sown we should not have reaped; had they not struggled bravely, and endured with heroic constancy, we should not have possessed the privileges which we this day enjoy.* The whole church, we may say the whole world, is indebted to these early asserters of the rights of conscience, these advocates of complete religious freedom. And the peculiar principles of this denomination have, we may venture to affirm, passed the severest ordeal uninjured. They have been investigated with hostile criticism—opposed by adversaries of the greatest learning; the mode of attack has been often changed, and from time to time new discoveries of adverse and conclusive arguments have been announced; they have been assailed with bitter invective and vulgar abuse, and great misunderstanding and general prejudice have existed respecting them; but with all this opposition and disadvantages these principles have spread, are spreading, and we believe will spread;” and according to the sentiments of the Hon. and Rev. Baptist Noel, “will eventually completely prevail with the Christian world.”

The Baptists, in furtherance of *an educated ministry*, have their **ACADEMICAL, OR COLLEGIATE INSTITUTIONS**. The oldest Educational Institution is the **BRISTOL ACADEMY**. The *basis* of its establishment was laid by Mr. EDWARD TERRILL, in 1686; by its means, remarks Ivimey, “so many of the ministers of our churches have since that

period been furnished with literary knowledge." Mr. TERRILL shared in the tribulation of the persecuting times in which he lived for the sake of a good conscience, being several times in the Newgate of Bristol, where it is said of him "he endured affliction as a good soldier of Jesus Christ."

Mr. TERRILL, for the purpose of promoting the education of *candidates* for the ministry, left by his will a considerable sum to the pastor of the church at Broadmead, under the following conditions:—*"Provided he be an holy man, well skilled in the Greek and Hebrew tongues, in which the scriptures were originally written ; and devote three afternoons in the week to the instruction of any number of young students not exceeding twelve, who may be recommended by the churches, in the knowledge of the original languages and other literature."* Desirous as was Mr. Terrill that our ministers should be persons of literature, he was more solicitous they should be men of *piety and religion* ; and therefore provided only to assist such young men *who may be recommended by the churches*. Thus guarding as much as possible against the *substitution of literature* for piety and spiritual gifts ; and for the prevention of a dry and sapless ministry in our churches. He provided also for the "assistance of students who may be in destitute circumstances." It is further said, "Before this provision made by Mr. Terrill for a Theological Academy, in Bristol, many students had been educated in this city ; their tutor was a Mr. WILLIAM THOMAS, of whom Dr. CALAMY of Oxford university, says, "He was a minister in this city (Bristol) in Oliver's time, and he continued so afterwards, though he had no fixed place. He was tempted to conform by considerable offers in Wales, but refused to the last. He trained up many for the ministry. He died at Bristol in 1693."* It was 1717, before the estate of Mr. Terrill was available for the objects contemplated by his will, with regard to educating for the ministry, and which was carried out for some years under learned men ; but subsequently by the establishment of the Bristol Academy.

IN 1770, Dr. CALEB EVANS, from his extensive influence, was enabled to raise a new society in connexion with the former academy at Bristol, to which he gave the name of THE BRISTOL EDUCATION SOCIETY. Of this scheme Dr. RIPPON, who was a student at Bristol at the time, says, "Under his fostering hand the most benevolent men in all our connexion enrolled themselves as subscribers to the institution, and names which add a lustre to any catalogue, became its patrons and benefactors." Thus an important auxiliary was formed for more extensively carrying out the intentions of Mr. Terrill, and

* Rippon's Reg. p. 421.

of enlarging the means of usefulness of the **BRISTOL ACADEMY**, of which **Dr. CALEB EVANS** was the able and valued tutor; and, as observed by **Dr. STENNETT**, "he had the happiness of seeing many churches in the neighbourhood, and at remote distances, supplied from hence with able and successful ministers." Since that period these numbers of useful and devoted men have greatly increased. President, **Mr. T. S. Crisp**; treasurer, **Mr. Robert Leonard**.

HORTON COLLEGE, Bradford, was instituted in 1804, "For the education of such pious young men as might devote themselves, with the approbation of their respective churches, to the work of the Christian ministry." This institution originated with a few of the ministers and members of the Baptist churches in the counties of York and Lancaster. It has received the favourable support of several benevolent individuals in the Baptist denomination; and has been instrumental in sending forth many excellent and useful men into the ministry, in various parts of the kingdom, and amongst the heathens abroad.

Dr. STEADMAN was the first president of this college; **Dr. GODWIN** was also connected with it; **Dr. JAMES ACKWORTH** is its present president and theological tutor; the **Rev. FRANCIS CLOWES** was late its classical tutor, but has been obliged, through ill health, to retire from his duties, which he fulfilled with much efficacy. Treasurer, **Mr. William Murgatroyd**.

STEPNEY COLLEGE was instituted in 1810. Its design is thus stated, "For the education of pious young men, who may be recommended by the churches as possessing promising gifts for the Christian ministry. The education of such persons in solid and useful learning, especially at the present period, when education so generally prevails."

This institution, in which was merged the London Baptist Education Society, was munificently founded and endowed by **Mr. W. TAYLOR**, of Newgate Street, London. He was a member and a deacon of the church in Prescott Street, London; during his lifetime he appropriated £6,000 for the objects of the college, and left an additional sum by his will.

There are many ministers from this college now occupying important stations of usefulness, both at home and abroad.

Dr. NEWMAN, who was pastor of the Baptist chapel at Bow, in Essex, was appointed the first president. **JOSEPH ANGUS, M.A.**, is the present president and theological tutor. It may be observed that **Mr. Angus** was formerly the pastor of the church in New Park Street, Southwark, and the successor of **Dr. Rippon**. **Mr. G. T. Kemp** is treasurer of this institution.

There are also educational institutions at Pontypool, established

1807; president, Mr. J. Thomas; and at Haverfordwest, instituted 1839; president, Mr. D. Davis, &c.

THE GENERAL BAPTIST Educational Institution at Leicester was established 1798. President, Mr. Wallis; treasurer, Mr. Bennett of Sawley.

Upon Baptist, Collegiate, and Academical Institutions, Dr. Godwin offers some important suggestions, and he is highly qualified from lengthened experience and position to do so. "Let me," remarks Dr. Godwin, "express my earnest hope that our denomination may never lose sight of *the first and great object* of these institutions, which is not the cultivation of literature and science, *but the advancement of the cause of true religion.*"

"Respecting the course of study in these seminaries, I would venture to ask, could not some provision be made in connection with these establishments to meet the case of young men, who, having acceptable gifts for public speaking, but small inclination to pursue the study of the dead languages, would require a shorter time of preparation; and at the same time to extend to those who have higher literary capabilities, two additional years to be devoted especially to theology, to biblical and ecclesiastical learning? By such means, with the same amount of funds, the churches might be supplied with pastors equal in number to those now furnished, and superior in adaptation to their several stations. And would that there were some fund which might answer the purpose of fellowships in our English Universities, to enable those who have distinguished talents for scholarship, and not, perhaps, the best gifts for preaching, to employ their time in making such acquisitions in every branch of learning connected with the illustration and defence of Christian truth, as, though not requisite to all our ministers, the circumstances of the age render it necessary that some should possess. Another object which appears to me very desirable is, that *the personal religion*, as well as the ministerial preparation of our future pastors, should be most assiduously, regularly, and systematically cared for and cultivated."

A bequest by JOHN WARD,* LL.D., a professor of Gresham College, has exercised a beneficial influence, by which several eminent men in the Baptist denomination have been enabled to derive the advantages of an education at a Scotch University, where they have then been able to take degrees. It is termed Dr. WARD'S TRUST. Additions

* Dr. John Ward was the son of a Baptist Minister at Tysoe, in Warwickshire, he was Professor of Rhetoric in Gresham College, and one of the Vice-Presidents of the Royal Society. Was the author of several learned works. (See his Life by Dr. Birch.) In his religious associations he was a member of the Baptist congregation in Little Wild Street, London. Dr. Samuel Stennell, his minister, preached his funeral sermon—but it was not published.—Ivimey, vol. iv., p. 611.

to this fund have been subsequently made for the extension of its usefulness. Amongst those who have obtained the scholarships may be mentioned Dr. CALEB EVANS, Dr. JOSEPH JENKINS, ROBERT BURNSIDE, M.A., author of "The Religion of Mankind," &c., ROBERT HALL, M.A., JOSEPH HUGHES, M.A., JOHN HOWARD HINTON, M.A., Professor HOPFUS, LL.D., Dr. JAMES ACKWORTH, JOSEPH ANGUS, M.A., author of the Prize Essay, "The Voluntary Principle." FRANCIS TUCKER, B.A., took two Sessions only, he being pressed to proceed to India as a Missionary, and was obliged to return through delicate health. Mr. Tucker is now the pastor of a prosperous and an increasing church, at Manchester. HENRY DUNCKLEY, M.A., the successful competitor for One Hundred Guineas, offered by the Tract Society for the best Essay—"On the present condition of the working classes." It is considered that Mr. Dunckley, from the number of competitors, (above 100,) and their class of attainments, had *well fulfilled his task* in obtaining the offered premium. Mr. Dunckley is the pastor of an interesting and rising Baptist church, in Salford. Several other names might be mentioned, some of whom who have derived educational advantages from Dr. Ward's Trusts, have occupied, and others are now occupying, positions of usefulness. Dr. Ward's bequest is under the management of trustees. Treasurer, Mr. W. B. GURNEY.*

It will be quite in order to notice the peculiar distinctions which exist amongst the BAPTISTS as to those persons *who should be admitted into Church fellowship*; upon this question the Baptists are divided into different sections, each however holding identical sentiments as to *the proper subjects* for Christian baptism; and also as to *the mode of its administration*. The distinctive peculiarities referred to are: PARTICULAR BAPTISTS—GENERAL BAPTISTS—STRICT BAPTISTS—and OPEN COMMUNION BAPTISTS. The two former classes have already been briefly noticed.

STRICT BAPTISTS are those who do not admit any persons to commune with them at the Lord's Supper, without their having previously been baptized by *immersion*, upon a profession of their repentance, and faith in Jesus Christ.

OPEN COMMUNION BAPTISTS do not attach that importance to baptism by immersion, as to exclude those whom they consider, in a judgment of charity, *to be Christians*, from partaking of the Lord's Supper, although they may have been only *sprinkled* in their infancy.

Before presenting a short historical epitome of the twofold questions,

* There are those who have derived educational advantages from this Trust, who were subsequently liberal contributors to its funds.

it may be observed that one and the same individual may be both a *particular* and a *strict* Baptist. The former has to do with Christian DOCTRINE; the latter with Christian PRACTICE; such, for example, was ABRAHAM BOOTH,—he was a particular Baptist, and maintained those views of the doctrines of grace so at variance with *Arminianism*, or doctrines on Redemption and Free-will, as held by the *general Baptists*. He was a *strict Baptist*, because he would not admit any to the Lord's table whom he considered had *not obeyed* CHRIST's command by being, according to his belief, baptized according to the New Testament requirements.

In the course of the last fifty years, the questions of *strict* communion and *open* communion have been subjects of controversy;—excellent and able men have appeared as advocates for the two opposing views.

In 1778 the venerable ABRAHAM BOOTH published what has been termed “an unanswerable work,” in vindication of *strict* communion. The following is the title of the treatise, “An Apology for the Baptists, in which they are vindicated from the imputation of laying an unwarrantable stress on the ordinance of Baptism, and against the charge of bigotry in refusing communion at the Lord's table to pædo-baptists.”

In the space which can only be given in this volume to the various bearings of the subject, scarcely more than the heads of the propositions can be touched upon.

Mr. Booth in his treatise observes, “That it was a desire to vindicate the honour of Christ as lawgiver in his own kingdom; to assert the scriptural importance of a positive institution in the house of God, and to exculpate himself, together with a great majority of his brethren of the Baptist persuasion, from charges of an odious kind, that excited the author to compose and publish the following pages.” And afterwards, “It is entirely on the *defensive* that the author takes up his pen; for had not the principles and practice of those professors who are invidiously called *Strict Baptists*, been severely censured by many that maintain, and by some who deny, the divine authority of Infant Baptism, these pages would never have seen the light.”

To shew that strict communion is not “a new opinion or a novel practice,” but that “such has been the sentiment and such the conduct of the Christian church in every age,” Mr. Booth quotes passages from *Justin Martyr*, *Jerome*, *Augustine*, *Bede*, *Theophylact*, *Bonaventure*, *Spanheim*, *Lord*, *King*, *Dr. Wall*, *Dr. Doddridge*, &c., &c. Perfectly conformable to these testimonies, he says, “are the catechisms and confessions of faith that have been published at any time, or by any denomination of Christians,” &c.

"It appears then to be a fact, a stubborn, incontrovertible fact, that our judgment and conduct, relating to the necessity of baptism *in order to communion*, perfectly coincide with the sentiments and practice of our NATIONAL CHURCH and with all PÆDOBAPTIST CHURCHES in these kingdoms. . . . The point controverted between us and our Pædobaptist brethren is not, whether unbaptized believers may, according to the laws of Christ, be admitted to communion, for here we have no dispute, but *what* is baptism, and *who* are the proper subjects of it." The following are among Mr. Booth's positions, "In the worship of God there cannot be either obedience or faith, unless we regard the divine appointments. Not *obedience*; for that supposes a precept, or what is equivalent to it. Not *faith*; for that requires a promise or some divine declaration." (p. 27.)

"That there is a connection between the two positive institutions of the New Testament is manifest from the word of God, and that one of them must be prior to the other, in order of administration, is evident from the nature of things; for a person cannot be baptized and receive the sacred supper at the same instant." (p. 31.) "Considering the novelty of their sentiment and conduct—i.e., of those free communion baptists"—and what a *contradiction* they are to the *faith and order of the whole Christian Church*; considering that it never was disputed, so far as I can learn, prior to the 16th century, by orthodox or heterodox—by Papists or Protestants, whether unbaptized believers should be admitted to the Lord's Table: they so agreeing in the contrary practice, however much they differed in matter of equal importance, it may be reasonably expected, and is by us justly demanded, that the truth of their sentiments and the rectitude of their conduct should be proved, *really proved*, from the records of inspiration." (p. 36.) It was in the latter part of the 16th century that Socinus introduced free communion into the Baptist churches in Poland. "But is it not strange, strange to astonishment," says Mr. B., "if the Scriptures contain their sentiment and vindicate their conduct, that it never was discovered by any who acknowledged the proper Deity, the eternal dominion and the complete satisfaction of Jesus Christ, till the latter end of the 17th century?" Speaking of that century, he says, "The repealing of Christ's positive laws, by *Fox* and *Barelay*, and the practical claim of a dispensing power, by *Jessey* and *Bunyan*, made way for the *inglorious* liberty of treating positive institutions in the house of God just as professors please." (p. 37.) Mr. Booth then appeals to the evidence of scripture. He argues that "Baptism had the priority in point of institution," which, he says, "is a presumptive evidence that it has, and ever will have, a

prior claim on our obedience." He argues that "the order of words in that commission, which was given to the ambassadors of Christ," (p. 42,) that "the order of administration in the *primitive* and *apostolic practice*," (p. 43,) and that "the different signification of the two institutions, (p. 47,) are proofs that Baptism ought to precede the Lord's Supper." "Have not the Pædobaptists," he asks, "as good a warrant for their practice as you have for inverting the plain, the established, the divinely-appointed order in which the two positive institutions ought to be administered?" (p. 150.)

In the remaining part of the treatise, Mr. Booth refers to passages adduced in favour of free communion, and to topics connected with the chief question. "It is not every one," he says, "who is received by Jesus Christ, who is entitled to commune at his table; but such, and such only, as revere his authority, submit to his ordinances, and obey the laws of his house." (p. 107.) "Whatever foundation there may be in human systems of religion," as that made "between *fundamentals*, or things necessary to be believed and practised, and *circumstantial*s, or things which are indifferent." . . . "It certainly looks very unbecoming in the churches of Christ to *question how far He is to be believed and obeyed*." (p. 137.) That "Christ has received all who truly believe," Mr. B. says, "I have a pleasing persuasion;" but "that it is the immediate duty of any unbaptized believer to approach the Lord's Table may admit of a query,—nay, the general practice of the Christian Church has been quite in the negative." (p. 143.) "Were those believers to whom he first gave the command to remember him unbaptized?" (p. 143.)

ANDREW FULLER was also a strenuous advocate on the same side of the question; and in 1815 Dr. Newman published the views of his deceased friend, shortly after his death, on the appearance of ROBERT HALL's work—"On Terms of Communion." The following brief statement of Mr. Hall's leading views will show the reader somewhat of the nature of his treating the subject. The particular grounds on which Free Communion are justified, are stated—

1. The obligation of brotherly love.
2. The express injunctions of Scripture, respecting the conduct to be maintained by sincere Christians, who differ in their religious sentiments; that we are to receive the weak in faith, (Rom. xi. vi.) to bear the infirmities of the weak. (Rom. xv. 1, 6, 7.) By the weak, in Mr. Hall's view, being intended those "whose errors do not prevent them from being accepted with God," (p. 100;) that such of the Philippians as were "differently minded" had promise of God's further teaching; and that all were to maintain cordial co-operation

in every branch of worship and practice, with respect to which they were agreed, "without attempting to effect a unanimity by force." (p. 103.)

3. The Pædobaptists are a part of the true church, or "whole body of believers," (pp. 116, 117,) to which faith constitutes "the only means of union," (p. 118;) so that Pædobaptist societies, if consisting of believers, are true churches, (pp. 118, 119,) and that to repel the members of such a society from communion is the very essence of schism—of causeless, unnecessary separation. (p. 120.) That in this case, "the necessity of preserving the unity of worship, or of avoiding an active co-operation in what we deem sinful or erroneous, (the only justifiable ground of separation,) has no place." (p. 121.) Separation is not, as in the case of those who have left the churches of Rome and England, "rendered unavoidable by the highest necessity—that of declining to concur in practices at which conscience revolts." (p. 122.) The strict Baptists not being engaged in preserving their own liberty, but in an attack upon the liberty of others, (p. 122) Mr. H. asks for "a passage from the code of instruction, where unbaptized Christians are forbidden to participate." (p. 127.)

4. That exclusion from the Lord's Table of a professor of Christianity can be justified only on the ground of his supposed criminality, of his embracing heretical sentiments, or living a vicious life, (p. 131;) of his errors being fatal. (p. 140.)

5. That the practice of strict communion cannot be reduced to any general principle, that strict Baptists "admit that some indulgence to the mistakes and imperfections of the truly pious is due, from a regard to the dictates of inspiration and the nature of man," (p. 150;) but instead of extending it "to every variety of judgment, not incompatible with salvation," they do not extend it to error on Baptism. For this course they have but "precarious inferences and general reasoning." (pp. 150, 151.) Mr. Booth's statement, that those only are entitled to communion at Christ's Table "who obey the laws of his house," does not apply to a conscientious Pædobaptist, because he is not less than a Baptist, distinguished by a spirit of submission and obedience, to every known part of Christ's will," (p. 154;) "that every true Christian has obedience;" that the basis of forbearance towards good men is—that they are such as "do not contradict the Gospel testimony." (p. 159.)

6. "That strict communion is impolitic." (p. 168)

Mr. Hall's advocacy of *Free Communion* was replied to by Mr. JOSEPH KINGHORNE, of Norwich, and was entitled "BAPTISM, A

TERM OF COMMUNION AT THE LORD'S TABLE. Mr. Kinghorne observes, "The principles of his (Mr. Hall's) reasoning: I have endeavoured to mark their tendency, and have given such replies as appear to be deserving of attention." (p. 23.) He adds, that he has "adopted rather a different mode of defence to Mr. Booth." (p. 68.)

The following are the several propositions on which Mr. Kinghorne founds his arguments in reply to Mr. Hall:—

THE point in debate is stated to be—whether persons who are acknowledged to be unbaptized ought to come to the Lord's Table?

WHAT are the terms of Christian profession and of communion pointed out in the New Testament?

PLEAS from difference of opinion, brotherly love, and Christian forbearance examined.

PÆDOBAPTISTS are said to be part of the true church, and their exclusion a punishment; but strict Baptists do not allow that the plan of gathering a church composed of persons *unbaptized* is the scriptural plan.

THE plea that *Pædobaptists* think themselves baptized.

THE responsibility attaching to the admission of unbaptized persons to church communion.

ON the expediency and policy of mixed communion.

MIXED communion as it affects the ground of dissent from the establishment.

THE arguments from John's Baptism considered.

MIXED communion not known in apostolical times, nor sanctioned by modern Pædobaptist writers.

OBJECTIONS answered, and miscellaneous observations.

To give the reader a better understanding of Mr. Kinghorne's views upon some of *the more important* points maintained by him, a more lengthened notice is given of the three following propositions:—

I. THE RESPONSIBILITY ATTACHING TO THE ADMISSION OF UNBAPTIZED PERSONS TO CHRISTIAN COMMUNION.

FIRST: Have we any right to dispense with a clear command of Christ? (p. 90) have we a right to infringe a part of the statute, as Charles I. and James I. claimed to have? If "one of the few general laws which Christ appointed may be past by, because, in the varieties of opinion, some men reason wrongly concerning it, and plead for setting it aside, what an imputation is cast on his authority, wisdom, and knowledge of the future." (p. 91.)

SECONDLY: Is it as safe to deviate from, as to adhere to, the "universal practice of the apostolic church? (p. 92) for it is granted by our opponents that there was no mixed communion in it." (p. 92.)

Mixed communion can have no precedent, and for it we maintain no direction has been given. (p. 93.) "If we forbear with those who are opposing the will of Christ, so far as to abrogate *his* institutions in *his own* church, we are showing more love to the servant in his errors than we do to the Lord in his wisdom."

THIRDLY: Does not mixed communion alter the apostolic constitution of the church? A mixed church does not resemble the "apostolic church in its unity, for they had one Lord, one faith, *one baptism*." Every part of the history of the church "has shewn how many evils followed the corruption of its primitive constitution." Infant baptism introduced "church members of a new class;" the world and the church were thus united together and kept together. "The Christian party was out-numbered, and the world gained and kept the dominion." "At the first these evils were not foreseen." The mixed communion baptized, "are exactly acting the part of those whose conduct they deplore." To have remained followers of the churches in Judea (1 Thess. i. 14) would have prevented the result of infant baptism, and also the necessity now of insisting on the plain reason for our conduct; so did the apostles, (on the concession of our opponents,) and therefore so do strict Baptists.

II. ON THE EXPEDIENCY AND POLICY OF MIXED COMMUNION. "Expediency and policy are best tried by time." Perhaps it is not too much to say that "nothing can ultimately be trusted but sound principle." Mixed communion makes it difficult for a *minister* to declare the whole counsel of God, because some of his friends will be hurt at his doing so. (101.) "The church loses the practical influence of one of the institutions of the Lord," (p. 105,) if the minister be of different sentiments from the majority of the church. "Unless a spirit of indifference prevail, sooner or later, effects will arise of an unpleasant character. (p. 106.) Mixed communion is urged as a probable means of increasing the number of Baptists," "which is a complete warning" to Pædobaptists. "I doubt not," remarks Mr. Kinghorne, "but a degree of success of this kind has attended the plan;" but it produces other effects which are not counterbalanced by any success that has followed, or that can follow it. (p. 107.) Pædobaptists cannot be expected to join with Baptists, provided they can unite with their own connection, and the strict Baptists are repelled by mixed communion. "As to the state of the fact, I have met with no evidence," continues Mr. K., "that the Baptists, as a body, are in a better situation on the whole, in places where mixed communion is the most popular, than in others where it is not practised." (p. 108.) A Pædobaptist has remarked, that Baptist churches are larger, in proportion to the size of

the congregation, than those of other denominations. "I believe the observation is perfectly correct;" and it is not surprising, therefore, mixed communion churches "have fewer members than we might expect, according to the size of the congregation," owing to the causes which affect the size of Pædobaptist churches and congregations. But in discussing the "revealed will of Christ, particularly as to his positive institutions, expediency and policy ought to have no weight." (p. 118.)

III. MIXED COMMUNION NOT KNOWN IN APOSTOLIC TIMES, NOR SANCTIONED BY MODERN PÆDOBAPTIST WRITERS. Mr. Booth has said the propriety of strict communion "never was disputed prior to the sixteenth century." "If it had been," says Mr. Kinghorne, "the learning and sagacity of our opponents would certainly have discovered and employed it against us. But *no evidence* of this kind is yet brought forward, and we believe that *none exist*." (p. 143.) As Mr. Hall admits that there was "*no mixed communion* in the apostles' days," that "all Christians were then Baptists, both in principle and practice," (p. 144,) the inquiry is deserving of attention, when did the practice first appear? The reply is, *only in modern times*. (p. 145.) "None ever thought of setting a positive ordinance aside till modern refinement explained it away." (p. 145.) If mixed communion be subsequent to infant baptism, as Mr. Hall probably admits, those baptists who plead for mixed communion favour "the legitimate offspring of what they acknowledge is one of the greatest corruptions of the primitive church. Prior to all argument, this forms a just prejudice against it." The church, in after apostolic times, *did not* reject everything which once belonged to it. It is allowed that, in the apostolic age, none were received without baptism; and this remnant of former ages, like a column in a ruin, shews the elevation of the building, to which it once afforded both ornament and support." (p. 147.) Mr. Hall says that the strict Baptists "have violated more maxims of antiquity, and receded farther from the example of the apostles, than any class of Christians on record." But a very slight acquaintance with antiquity, or with the writings of those eminently learned men who have explored its treasures, "is sufficient to shew that this is a mistake," (p. 150.) Mr. Hall says of strict Baptists—"they are the only persons in the world, of whom we have either heard or read, who contend for the exclusion of genuine Christians from the Lord's Table." But the "long-extended controversy, in the time of Cyprian, as to whether heretics, when convinced of error, should be esteemed baptized, on the ground of the baptism they had received before, shews that, though accepted in other respects, their right to the

Lord's Supper was *doubted*, because the validity of their baptism was questioned, and is a complete refutation of the above assertion." (p. 152.) The Donatists, also, "whose doctrine was sound," and who thought other churches so fallen that their baptism was invalid, "did not receive those who came over to them without baptizing." (p. 183.) With the exception of the heretics mentioned by Irenæus, who denied baptism altogether, and whose singularities were such that "no party would quote them as authority," the Baptists "do no more than was always done throughout all Christian antiquity." (p. 153.)

Of *modern times*, Mr. Hall says, that the right of "refusing the communion of eminently holy men, on account of unessential difference of opinion, is not the avowed tenet of any sect or communion in Christendom, with the exception of the majority of the Baptists." But look at the plain facts that are constantly before us. "Would the Church of England receive even those she admits to be eminently holy men," unless they conformed to ceremonies confessed by her not to be essential to salvation? From Hooker till now its defenders imply the contrary. The Church of Scotland declares, that "Grace and salvation are not so inseparably annexed to baptism, as that no person can be regenerated and saved without it;" and yet the unbaptized are not received to communion, (p. 155;) and the opinion which "Pædobaptists have in general adopted is, in its principle, the same with that which is embraced by the strict Baptists; so that the charge of novelty does not attach to us when we say that the *baptized only* ought to partake of the Lord's Supper." (p. 155.)

The Westminster Confession, Baxter's Directory, Alexander Price, Drs. Osgood and Lathrop, and Dr. Williams, are quoted in proof that *modern* Pædobaptists consider baptism requisite to communion. (pp. 156—160.) Mr. Hall says, that strict communion "destroys at once *the unity of the church*." But is it destroyed by nothing else, and is there any sense in which the church can be now considered as *one*, "except in that which will include all those good men who, from conscientious differences, cannot unite together on earth?" We can neither be Baptists, nor Dissenters, nor Protestants, without incurring this charge.

The opponents of the strict Baptists say that it is "on account of a difference on a mere *non-essential* that the latter decline to admit good men." A thing "may be essential to the scriptural existence of a *church* which is *not* essential to the salvation of a Christian." "It is essential to the *existence* of a society as a *Christian church*, that it be formed according to the rules laid down by Christ, and the explan-

ations given to us in the precedents of the New Testament." "Without this it may be composed of excellent characters, who may associate with the best intentions; but in whatever instances, they are not the same kind of materials of which the assembly of the faithful was originally formed, nor united for the same purposes,—they have *not the scriptural character of the church of Christ.* (p. 163.)

The foregoing notice of the subject may suffice for presenting, in some degree, the views enunciated by the two leading controversialists of the time—Mr. Hall and Mr. Kinghorne.

In 1818, Mr. HALL replied to Mr. Kinghorne. His work was entitled, "A Further Vindication of the Practice of Free Communion."

In 1820, Mr. KINGHORNE published "A Defence of Baptism. A Term of Communion; in Answer to the Rev. Robert Hall's Reply."

In 1826, Mr. HALL published "A Short Statement of the Reasons in Opposition to Party Communion."

In 1827, Mr. KINGHORNE published "Arguments Against the Practice of Mixed Communion, and in Support of Communion on the Plan of the Apostolic Church, with Preliminary Observations on the Rev. R. Hall's Reasons for Christians in Opposition to Party Communion."

This ended the controversy between these two excellent men, each equally sincere in their own conclusions; and whose opinions are entitled to that consideration which their piety and their talents should command.

Dr. ROBERT B. C. HOWELL, of the United States, is a later writer upon the subject of Christian communion, as a strict Baptist. His work has been published in this country in an abridged form,* with a preface by Mr. WILLIAM NORTON,† of Egham. Its title is "The Terms of Communion at the Lord's Table, and with the Church of Christ." The tenor and general bearing of the work may be seen from the following propositions:—

ARE we at liberty to adopt any terms of communion not established by Jesus Christ?

THE scriptural terms of communion at the Lord's table designated and proved.

THE history of opinions regarding the terms of communion shews that our sentiments upon the subject have been universally embraced.

* London: Houlston and Stoneman. 1847.

† The writer is under obligation to Mr. William Norton and to Mr. J. C. Woollacott for interesting notes upon the subject of Christian communion.

REPLY to such objections to our sentiments as are derived from the presumed nature of John's baptism.

REPLY to observations founded on the inspired principles of Christian toleration.

REPLY to objections founded on the spirituality of the gospel, and drawn from other miscellaneous sources.

THE purposes for which the Lord's Supper was instituted do not require fellowship in it with the unbaptized.

BAPTISTS cannot commune with Pædobaptists, because they would falsify their sentiments as to baptism and the Lord's Supper; and because Pædobaptists attach to baptism an unscriptural efficacy and importance.

MOST Pædobaptist denominations attach unscriptural efficacy and importance to the Lord's Supper, and for this reason Baptists cannot unite with them in its observance.

It is further stated that Strict Baptists cannot commune with Pædobaptists in the Lord's Supper, because they consider to do so would involve the subversion of the constituted authority and discipline of the church, the violation of conscience, and the sacrifice of the truth.

Such are the leading propositions of Dr. Howell. His reasonings, arguments, and facts, present the various subjects discussed in a clear and familiar manner. Mr. Norton has appended A CHAPTER, "The History of Free Communion proves it to be disastrous to the Church." This chapter, consisting of 116 pages, furnishes much historical incident, and cannot fail to be read with other than feelings of peculiar interest, in relation to the topics referred to.*

There is no desire to give an *undue* prominence to either of the opposing sentiments which have been brought under notice. The intelligent investigator would be enabled, from the several works mentioned, to obtain a *comprehensive view* of the question; whilst all such investigations should lead to the only authority for Christian guidance, not only in matters of *faith*, but also of *obedience*—THE NEW TESTAMENT.

It is not unusual for those professing adverse opinions to describe the Baptists as "a small sect," and as "inconsiderable" in numbers. Their advancement, or the progress of their sentiments in these later times, will be seen by some *statistical* references, from which will be observed their relative status amongst professing Christians. In THE UNITED STATES Baptists may be said to occupy a *primary* position.

Attention, in previous pages, has been directed to authorities as to the number of Baptists in the seventeenth and eighteenth centuries.

* "The Primitive Church Magazine" advocates the views of Strict Baptists.

At the time of the Commonwealth, an address to OLIVER CROMWELL, written, it is supposed, by some of his officers, asks—"Have they not (the Anabaptists) filled your towns—your cities—your provinces—your islands—your navy—your tents—your armies—your court, and your very council is not free; only *we have left your temples for yourself* to worship in."* No accurate statistics can be furnished as to *actual* numbers at the period adverted to; but the quotation sufficiently indicates that in the seventeenth century those entertaining baptistical views were comparatively a numerous sect. Between the periods of the Commonwealth and the Revolution of 1688, (as it has been shewn,) they partook largely of the persecutions of the times.

About the middle of the eighteenth century there was an endeavour made to collect information as to the number of Baptist churches in England; and JOSEPH IVIMEY, with the well-known interest which he took in all matters connected with the history of the Baptists, † completed a list from various sources of dates—1753 and 1763—from which it appeared, that in 36 counties there were 201 Baptist churches in England.

In 1775, from a communication made by Mr. JOSIAH THOMSON, of Clapham, ‡ to ROBERT ROBINSON, of Cambridge, out of 1120 Dissenting churches in forty counties, including Monmouthshire, there were 390 Baptist churches.§

In 1843, there were 1310 Baptist churches; but, to come to a nearer date, THE BAPTIST MANUAL for 1851 presents very interesting details of the important increase of members in the Baptist denomination.

In 1850, there were 1976 Baptist churches in the United Kingdom, of which 981 were in association, and have made returns of 100,391 members, with a clear increase of 12,155 members, "the largest number known to have ever been announced," or giving an average of 108 members or communicants to each church. There are also connected with the 981 churches in association, 14,746 Lord's-day school teachers, and 110,105 scholars.

It appears there are 995 Baptist churches, in addition to those in association (making the 1976,) of which an accurate increase of their numbers cannot be given; but taking the average estimate of 100 *members or communicants* each for 995 churches, would be 99,500 members, together with the 100,391 *in association*, would show 199,891

* Ivimey, vol. i., p. 222. † Ibid., vol. i., p. 38. ‡ Ibid., vol. iv., p. 13.

§ A further reference in Ivimey, vol. iv., p. 62, gives the number of Baptist churches in England and Wales, in 1790, at 832. It is said that many of these churches had *four* or *five* branches each.

members; with an estimated increase (with the 12,155 before mentioned) of near 20,000 *church members* for 1850; and taking the average of the schools in the same ratio as the schools connected with the churches in association, will give a total result of 19,640 teachers and of 221,302 scholars. If further calculation be made of members of the churches and *members of the congregation* (including Lord's-day scholars and teachers,)—or if members of the congregation, &c. be estimated at 4 to 1 of church members, a result, at the date given for 1850, would be nearly 800,000 members of churches and *stated hearers* connected with the Baptist denomination. A still further increase could be shewn for the current year.

"The numerical results of the increase of members," remarks the report quoted from, "is not equally diffused over the country, but springs chiefly from the large increase reported by three associations—the Carmarthen and Cardigan, the Glamorganshire, and the Monmouthshire; the last of these, containing 50 churches, reports the extraordinary number of 2884, yielding an average increase of more than 57 members per church.

The 1976 churches commented upon include *strict* and *open* communion churches *indiscriminately*, also, general Baptist churches. The *particular* and *strict* communion Baptists do not, however, act with the latter; many of the *particular open* communion Baptists do so. Some associations have been formed avowedly as **STRICT BAPTISTS**.

Of the **FIRST GENERAL BAPTISTS**, it is said, "though once numerous and influential, they are now almost unknown, and seem to be fast verging towards extinction. In 1770, the extent to which error, 'on some of the most important doctrines of Christianity,' prevailed in the body, led 'a few ministers and churches, chiefly of the Midland and Northern counties, to unite, and form what have since been denominated **THE NEW CONNECTION, OR GENERAL BAPTISTS**.' These churches maintain, with firmness, the sacred doctrines of the Trinity; that 'the Father and the Son and the Holy Spirit are united in one proper Deity.' Unlike the First General Baptists, they hold the doctrine of original sin, or the naturally corrupt state of the heart; and all of them maintain the practice of strict communion. From a few churches they have increased to a considerable number; and are distinguished by their piety and usefulness, their ardent zeal and activity, in the service of Christ."^{*}

^{*} Hist. of Eng. Gen. Baptists, by Adam Taylor. Also, a Brief Sketch of the General Baptists, published by Mr. T. F. Winks, Leicester.

The following table will exhibit the progressive increase of members or communicants of the New Connection General Baptist Churches in England.

In the minutes of the 81st Annual Association of the New Connection of General Baptists is given a tabular statement of the number of members from 1770 with their increase to 1850.

	<u>MEMBERS.</u>		<u>MEMBERS.</u>		<u>MEMBERS.</u>
1770	1,635	1800	3,403	1830	10,860
1781	1,850	1810	5,323	1840	14,965
1790	2,843	1820	7,673		

In 1850 there were 18,277 members, Lord's-day school teachers 3,990, and scholars 25,934.

The preceding references to Baptist statistics present a fitting occasion for a suggestion for liberal effort in advancing objects connected with the denomination.

There are at this period above 2,000 churches, and estimating them to contain 200,000 members or communicants—is it too much, *under an organised system of collection*, to expect that TEN THOUSAND POUNDS per annum might be raised for special purposes, *beyond* the general objects for which various amounts are already annually given?

The sum proposed, viz., £10,000 per annum, would be an average of five pounds *each church*, or an estimate of one shilling per annum for *each member*, without including members of the congregations.

The sentence of death is pronounced upon the "*Regium Donum*," there cannot be a momentary doubt, but that voluntary aid will provide *the equivalent*; and for *the Special effort* the following objects may be deemed highly worthy of consideration:—

AGED AND NECESSITOUS MINISTERS.

WIDOWS AND ORPHANS OF BAPTIST MINISTERS.

FOR EXTENDING THE HOME MISSIONARY LABOURS, BY PROMOTING THE ESTABLISHMENT OF PREACHING STATIONS AND LORD'S-DAY SCHOOLS, IN VILLAGES OF THE UNITED KINGDOM.

The proportionate sums which might be appropriated to these three objects are matters of detail; and with that zeal and determination which might be brought to bear upon *the proposal*, but little difficulty would be presented in carrying out subsidiary arrangements.

These views are offered with all due deference to the stirring liberal spirits of the Baptist denomination.

Dr. GODWIN, in alluding to the numbers which constitute the Baptist denomination, observes, that "LARGE NUMBERS OF BAPTISTS do not appear as such, *being themselves members of Independent churches*; and not only in our own congregations, but even in that of other denominations, there are not a few who acknowledge that our principles are scriptural, though they do not practically avow them."*

JOSEPH IVIMEY makes a very decided reference to those BAPTISTS who are found associated with other than Baptist churches: "It is deeply affecting to think of THE GREAT NUMBER OF BAPTIZED BELIEVERS who are, at this time, members, both in London and country, of Independent churches. He respects them as Christians and Dissenters, *but he cannot as Baptists*. He submits to their serious consideration how much more useful and respected they would have been could they have said—I DWELL AMONG MY OWN PEOPLE!

At this point, a brief allusion may be made as to *the manner of admission* into Baptist churches, or candidates for church communion. To be *truly a baptist*, more than ordinary decision and resolution is called into exercise, "a union with our body," remarks Dr. Godwin, "presents greater difficulties to be surmounted than in joining most other communities." There is required a PUBLIC profession of repentance towards God and faith in Jesus Christ *in the act of baptism by IMMERSION*; but all that concerns that profession should be as *simple* and as *unostentatious* as the examples exhibited *in apostolic times*. Is much ceremony and parade required in such engagements? To the more *timid* and the *less fluent*—"the coming before the church," and "the giving in of experience," has been a source of great discouragement to many, whilst those of a *bolder demeanour*, and of a *more ready utterance*, but *not more sincere* than the former individuals, can, with more ease to themselves, and also with more apparent satisfaction to others, pass through *the initiatory ordeal* to church membership. The *individual character* of candidates is mostly known to the churches, and whilst due discretion should be exercised under the influence of Christian charity and kindness, *every unnecessary impediment* should be removed for a *free* and *simple* profession of attachment to the Saviour, according to New Testament precedents. Dr. Godwin, in his excellent discourse, suitably offers his views upon the subject: he observes—"Have not our churches generally placed, and do not many of them still place, unnecessary obstacles in the way of those who may be desirous of

* Dr. Godwin's Address, Baptist Manual, 1851.

uniting with them? Is it wise, is it scriptural, in addition to the test of a public baptism, to compel all, whether male or female, young or old, timid or courageous, to submit to such an ordeal as that of relating their religious experience, and stating their doctrinal sentiments before *a whole church however large*, and that after *a previous and searching examination* by a deputation? Or are we justified in making, as is sometimes the case, a candidate for baptism and church membership, pass through a course of probation, 'to see how he wears?' Were any such requisitions *made by the apostles*—any such tests proposed? Do they answer any valuable end? Are there not sufficient difficulties necessarily attendant on joining our denomination *without any that are extra and needless?*"

There is a difference of opinion amongst the Baptists as to the employment of the term "*Reverend*," and the attaching of literary appellations. They are used by the Baptist denomination in general; but it is observed, "An increasing proportion of the *strict* Baptist churches do not adopt them." Several names might be mentioned, who have been eminent in the denomination for learning, who have refused literary *distinctions*. The foregoing has relation to some of the *Baptist peculiarities*.

As the attention of the reader has been drawn to the distinctive difference between *strict* communion and *open* communion Baptists—pursuing the *historical notice* of the subjects—the relative *results* of the adoption of these twofold practices should be *impartially* shewn, whilst the examination and advancement of *truth* should be the object sought to be attained.

It is contended by those who entertain *strict* Baptist views, that, by an *adherence* to their principles, a *larger increase* of numbers is shewn than by what they term a "latitudinarian system" of admission of members into the open communion churches. In illustration of this:—

SEVEN COUNTIES are given in which many churches practise *free* communion; and SEVEN COUNTIES are given in which nearly all the churches are *strict* Baptists.

1. The principally *free* communion counties were BEDFORD, OXFORD, GLOUCESTER, SOMERSET, DORSET, DEVON, CORNWALL; and the following is the increase of churches for the years mentioned:—*

1763	1775	1790	1843	Average increase of members.	Average increase of each in 1844.
47	75	69	234	79	6½

* For Tables in detail for the respective counties—See Appendix I.

2. The principally *strict* communion counties were DURHAM, YORK, NORFOLK, SUFFOLK, STAFFORD, SALOP, MONMOUTH.

1763	1775	1790	1843	Average increase of members.	Average increase of each in 1843.
<u>30</u>	<u>45</u>	<u>56</u>	<u>291</u>	<u>100</u>	<u>10½</u>

The following observations are offered upon these results ; and whilst the advancement of *scriptural* views should be the chief concern, there should be no shrinking from a fair grappling with the subject, as to *causes* and *consequences*.

The *comparative* results of the two modes of church communion are further enlarged upon in a work already quoted :—

“During the fifty-three years, from 1790 to 1843, it appears that the churches in the first counties increased to *twice, thrice, four, five*, and even *nine* times their previous number ; but those in the latter counties to *three, four, five, eight, thirteen*, and even *twenty-six* times their previous number ; that those in the former list increased, between 1763 and 1843, to *five* times their previous number, while those in the latter list increased to between *nine* and *ten* times their previous number. But besides this, it appears that the strict churches were larger, *on an average*, in 1843, by one-fifth, than those of which a considerable number practised mixed communion, so that supposing the two classes of churches were of the *same size* in 1763, when they seem to have been both in about the same state, those of the latter class have increased to between *eleven* and *twelve* times their previous size, according to the number of their members ; while the former, supposing them always to have been as large as they are now, have increased to only five times the former number of their members ; the second class thus *more than doubling the rate of increase in the first*. Still further, it appears that their superior rate of increase in 1843, though somewhat less than this, was as $10\frac{1}{2}$ to $6\frac{1}{4}$; that is, that they added 168 for every 100 added by the former churches. Great as these disproportions are, it must be remembered that several of the churches of the first list have now independent pastors, and are, in reality, independent churches ; they have been included, however, in order the more fully to test the effects of mixed communion, not only as to the ordinance of baptism, but as to the general extension of truth. Without these the disproportion would be somewhat greater. What, then, becomes of Mr. Hall's assertion, that strict communion is ‘an obstruction’ to the progress of our sentiments as to the ordinance of baptism, and ‘*extremely injurious* to the general interests of truth ?’ Surely evidence can scarcely be more decisive than that which it has

pleased the great Author of salvation to furnish in the history of these churches, of the utter groundlessness of such a charge."

"The number of churches in England, according to the Report of the Baptist Union for 1843, is 1310; so that the 545 churches included in this examination, comprise nearly half the churches in England; nor can it be said that the period through which the examination extends is too brief to be satisfactory; for it not only extends to *eighty* years, but the last fifty of them (the results of which are so decisively in favour of strict communion,) constitute the chief era of the denomination, *three-fourths* of the whole number of these churches having had their origin in that period; the number of Baptist churches in England in 1790, being only 326."—Ivimey, vol. iv., p. 62.*

"In Wales there were, in 1790, *forty-one* churches (Rippon's Reg. p. 14); in the seven counties, *sixty-nine*. In 1843, the former had increased to 260, the latter only to 234; the former to *six and one-third*, the latter only to *three and one-third times* their former number. But the former have an average of 113 members each; the latter of only 79. Every new church, therefore, has increased the disproportion as 7 to 5; from which it appears that *the Baptists in Wales have increased, in the last fifty years, nearly three times as fast as in the counties where mixed communion prevails.*"†

This subject might be pursued at much greater length; but this brief notice will be enough to give the *comparative* bearings of the question, and its important relation with regard to the increase and prosperity of the Baptist churches.‡

It is an admitted axiom that "the blood of the martyrs is the seed of the church;" so it was found that the persecuting spirit which drove so many good men from this country, from Wales, and from the continent of Europe, laid the foundation for the diffusion of their religious principles, which so extensively prevail in America at the present day. "On the opening of the New World, numerous *whole churches*," says Dr. Howell, "were transplanted from Wales, as well as from the continent of Europe, to America; the labours of whose ministers and members have been the *chief instrumentality of the amazing advance of our* (the Baptist) *denomination in the United States.*" In 1790-92 there were 891 strict Baptist churches, containing 65,345 members.

* Dr. Howell on "Communion," p. 268.

† Ibid, 322.

‡ For a more extended view of the results of the adoption of open communion in Baptist churches, the reader may refer to "Dr. Howell on Communion."

"In 1843 there were 8,758, containing 689,736 members—and it is said, all *strict* Baptists; so that in America they have increased to more than *ten* times their former number of members in the same period during which the churches in the free communion counties of England have increased only to *three and a third* times, and those in all England to only *four* times their previous size—the latter being, in 1790, 326, and in 1843, 1310;" from which facts it is maintained that *close* communion is not incompatible with *the increase of strict Baptist principles*.

Drs. Reid and Mathieson, from the Congregationalists body, and Drs. Cox and Hoby, from the Baptist body, as deputations to America, have severally published the result of their visits—their inquiries and examinations, in 1835 and 1836, as to the state of religion in the United States. In the Appendix to Mr. Angus's Essay on "The Voluntary Principle," an interesting table is formed, shewing the relative numbers of the different bodies of professing Christians—a table which, it is said, has been carefully prepared from statistics in the works of the deputations before mentioned.

The following is the order of the various sects:—

	MINISTERS.	CHURCHES.	MEMBERS.
BAPTISTS	4664	8076	642,209
EPISCOPAL CHURCH	2458	...	638,784
PRESBYTERIANS	2290	2817	275,850
CONGREGATIONALISTS	935	1079	130,600
LUTHERANS	216	627	59,787
METHODISTS	250	150	30,000

Such are the products of the tables furnished. Another authority, however, presents a *somewhat different aspect* at the commencement of the list of the *respective sects*.

The number of communicants of the several religious bodies in the United States in 1850 are given in the American Almanack for 1851. The churches and the communicants of the different sects range in the following order for numbers:—*

	CHURCHES.	COMMUNICANTS.
METHODISTS	...	1,230,049
BAPTISTS†	14,561	1,007,633
PRESBYTERIANS†	4,173	451,370
CONGREGATIONALISTS	1,971	197,106
LUTHERANS	1,604	163,000
PROTESTANT EPISCOPALIANS	12,32	67,500

* Unitarian Baptists, Churches 607, Communicants 3040, are not included in the Baptist Statistics.

† For respective sections, see Appendix K.

It will be observed, by comparing the two statistical accounts, that in the tables furnished by the Nonconformist deputations, that the Episcopal church ranges second on that list. In the second list, they are placed the lowest in numbers. In the *American Almanack*, the numbers comprising the return of *Methodists* constitute the following sections of that body:—Episcopalian Methodists, 1,112,736; Protestant Church Methodists, 64,313; Reformed Methodists, 3,000; Wesleyan Methodists, 20,000. To the four last sects of Methodists no numbers of churches are given. German United Brethren Methodists, 1,800 churches and 15,000 communicants; Albright Methodists, 600 churches, 15,000 communicants. By a cursory perusal of these numbers, it will be evident that the compiler of the returns for the *Almanack* has included under the head of Episcopalian Methodists a large number that should have been placed under that of the Episcopal church. In that case the Baptist denomination would have been in the *second*, as in the *first* list, the leading denomination.

Dr. Baird, in his work, entitled "*Religion in the United States*," and published in 1843, supplies, in a small compass, interesting information with regard to the increase of three of the religious bodies during 60 years:—

	<u>CHURCHES.</u>	<u>MINISTERS.</u>	<u>MEMBERS.</u>
BAPTISTS	10-FOLD.	9-FOLD.	MORE THAN 13-FOLD.
PRESBYTERIANS	8½-FOLD.	12-FOLD.	NEARLY 9-FOLD.
EPISCOPAL CHURCH	Not given.	5-FOLD.	NEARLY 5-FOLD.

By these estimates the members of the Baptist churches appear to have increased 44½ per cent. more than the Presbyterians, and 160 per cent. more than the Episcopal church. Dr. Baird does not refer to the comparative increase of other sects for the same period.

With regard to Baptist-COLLEGIATE and THEOLOGICAL Institutions, and the relation which the Baptist denomination has with THE PRESS of America.

There are 9 THEOLOGICAL INSTITUTIONS and 20 COLLEGES, viz.:—

BAPTIST THEOLOGICAL INSTITUTIONS.

<u>NAME.</u>	<u>SENIOR PROFESSORS.</u>
THEOLOGICAL DEP. MADISON UNIV....	George W. Eaton, D.D.
NEW HAMPTON THEOLOGICAL SEMINARY	Eli B. Smith, D.D.
NEWTON THEOLOGICAL INSTITUTION ...	Henry J. Ripley, D.D.
MERCER THEOLOGICAL SEMINARY	John L. Dagg, D.D.
FURMAN THEOLOGICAL SEMINARY	J. C. Furman, A.M.
WESTERN BAPTIST THEOL. INSTITUTION	Samuel W. Lynd, D.D.
HOWARD THEOLOGICAL INSTITUTION ...	T. F. Curtis, A.M.
KALAMAZOO THEOLOGICAL SEMINARY...	
ROCHESTER THEOLOGICAL SEMINARY...	John S. Maginnis, D.D.

BAPTIST COLLEGES.

NAME.	PRESIDENTS.
BROWN UNIVERSITY	Francis Wayland, D.D.
MADISON UNIVERSITY	Stephen W. Taylor, LL.D.
WATERVILLE COLLEGE	David N. Sheldon, D.D.
COLUMBIAN COLLEGE.....	Joel S. Bacon, D.D.
GEORGETOWN COLLEGE	J. L. Reynolds, D.D.
RICHMOND COLLEGE	Robert Ryland, A.M.
GRANVILLE COLLEGE.....	Silas Bailey, D.D.
MERCER UNIVERSITY	John L. Dagg, D.D.
SHURTLEFF COLLEGE	N. N. Wood, A.M.
WAKE FOREST COLLEGE	John B. White, A.M.
RECTOR COLLEGE	
UNION UNIVERSITY	J. H. Eaton, A.M.
HOWARD UNIVERSITY	S. S. Sherman, A.M.
FRANKLIN COLLEGE	
BAYLOR UNIVERSITY.....	Henry L. Graves, A.M.
CENTRAL COLLEGE.....	C. P. Grosvenor, A.M.
UNIVERSITY LEWISBURG	Howard Malcolm, D.D.
WILLIAM JEWELL COLLEGE	E. S. Dulin, A.M.
UNIVERSITY OF ROCHESTER	Hon. Ira Harris, LL.D., Ch.
OREGON COLLEGE	George C. Chandler, A.M.

There are THIRTY-SIX PERIODICALS—19 weekly, 1 semi-monthly, 14 monthly, and 2 quarterly. These details are given with a view of shewing the position occupied by Baptists in THE UNITED STATES.

Some extracts have been made from Dr. Godwin's Discourse on "The Present Position and Duties of the Baptist Denomination." From the lengthened standing of Dr. Godwin, as a *pastor*, and also his former relation to one of the Baptist Collegiate Institutions, as its *theological tutor*, his sentiments are entitled to respectful consideration, and it is proposed to conclude this historical sketch with the remarks made by Dr. Godwin as to his connection with the denomination, and his valuable observations upon THE PRINCIPLES AND DUTIES OF BAPTISTS—with some FRATERNAL CAUTIONS.

"It is now more than forty years since I entered the ministry in connection with it. I have had my difficulties and trials; but still I do not regret, with all its disadvantages, the connection which I formed, nor the course which I have pursued. Since my retirement from the pastoral office I have had leisure calmly to reflect upon my past position; and I now say deliberately that if, with all the experience I have gained, I had to begin life anew, *I see not, throughout the religious world, any denomination whose principles appear to me so scriptural, or with which I could so conscientiously identify myself.*"

"OUR PRINCIPLES, struggling for ages with immense difficulties, slandered by the vilest calumnies, crushed by the severest persecution, driven with fierce animosity from place to place, at length found a home in the Baptist denomination, and have now full scope for their

action. Our obligations vary according to circumstances. The time was when the few scattered, reviled, and persecuted Baptists had scarcely any other way of shewing their love and zeal for God's truth than by suffering heroically and patiently for their principles. The times are now altered. We have no Tudor or Stuart on the throne; no Whitgift or Laud to preside over the hierarchy, and work the High Commission Court; and no Jeffreys on the bench, the willing tool of royal and ecclesiastical tyranny. The sphere of our duties, as well as of our action, is enlarged. The denomination owes much to the church, to the truth, to the cause of Christ,—to itself."

ON THE DUTIES OF BAPTISTS, Dr. Godwin continues:—"It is, then, we observe in the first place, the duty of the Baptist denomination, while maintaining amicable relations with every branch of the great Christian family, to be faithful to its own peculiar vocation.

"I am not aware that the members of this community are behind any in recognizing the Christianity of all the professed disciples of Christ. It would be much to be lamented if it were. But as their conscientious deviation from the practice of others may be felt as an implied censure, it is exceedingly desirable to show that this difference *does not arise from a love of singularity, or from party feeling, is not connected with bigotry, or alienation of heart from other portions of the Christian church.* While we cherish the apostolic sentiment, 'grace be with all them who love our Lord Jesus Christ in sincerity,' we should be ready to reciprocate with any other Christian community the feelings of brotherly affection, and to unite cordially in any common object. We must give no reason to others, by word or deed, to think that we regard the Baptist denomination as the church of Christ. We must remember that the ground which we and they in common occupy is large and wide—that which each claims as his own is narrow. That it is only at a very few points that repulsion acts, while a broad surface of mutual attraction exists. That it is, in fact, of infinitely greater importance to belong to the church of Christ than to be a member of any organized body in particular.

"Truth has its claims, and this denomination its vocation. Why are we constituted a distinct body?

"Is it not that a living, a constant testimony might be borne to the obligation of observing the ordinances of Christ as he appointed them, without admitting the interference of human authority, or traditionary custom?

"Is it not to proclaim with a distinct and prolonged utterance, that a profession of Christianity which is not personal and voluntary is unscriptural and worthless—that *nothing can be done in the great concerns of religion by proxy?*

"That no outward act, apart from individual consciousness, can effect an inward and spiritual change?

"That the covenant of grace is not an hereditary entail?

"That they only are disciples of Christ who submit their minds to the instruction of Christ?

"That both the ordinances of the New Testament *belong equally and exclusively to believers*?

"That any pretensions to the power of conferring spiritual benefits by the mere administration of an external rite, partakes of the nature of that unscriptural and papal fiction, the '*opus operatum*'? On these subjects *who are to protest if we do not*? If this be not the vocation of the Baptist denomination, as a distinct body, we have none, and the sooner we merge into some other Christian community the better.

"If our views, then, are correct and scriptural—if a stand for them is justified—if it is desirable that the Christian church should, in respect to one of its ordinances, *be brought back to the simplicity of the Gospel, let these views, in a proper manner, and on suitable occasions, be brought before the public.* A candle is not lighted to be put under a bushel. And from the dangerous absurdities respecting baptismal efficacy now boldly maintained by a large portion of the English clergy, and the inadequacy, as we think, of any theory of infant baptism successfully to meet them,—from the recent agitation of the subject in the highest courts of the realm, and the attention excited by the open and practical avowal of our sentiments by one of the brightest ornaments of the English church—from the corroboration which our views have received from the researches of some of the best ecclesiastical historians on the continent—and, if we mistake not, a growing disposition in the public mind to give the subject a calm and scriptural consideration,—from all these circumstances, the present does not seem to be a time in which the Baptist denomination should fail in its duty. *Truth cannot be injurious in its tendency, nor can it suffer by being brought into the light. And why should it be kept secret*? Does love to our brethren require that we should compromise the truth? Does the sincerest candour forbid us to point out the mistakes of our friends? Let us, indeed, never forget the apostolic injunction, 'If it be possible, as much as lieth in you, live peaceably with all men;' *but even peace is too dearly purchased by the sacrifice of conscience.* And should a timid dread of controversy induce us to conceal the truth? An angry spirit is surely not essential to discussion, nor does alienation of affection necessarily follow the maintenance and strong expression of different views. *Indifference to truth is quite as great an evil as any likely to follow from collision of*

opinion. It were earnestly to be wished that all, to whatever section of the church they belong, would be willing candidly and patiently to listen to the statements and arguments of those who differ from them. Till such a spirit prevails, truth will not have a fair field.

"TWO CAUTIONS are here necessary on our parts, lest we injure what we intend to serve.

"1st,—We must beware of giving an undue preponderance or prominence to the subject of our peculiarities, to the disparagement of other truths. The ordinance of baptism is not the Gospel, it is only one of its institutes. It is not the whole of 'the truth as it is in Jesus,' nor the most important truth. **LET IT HAVE ITS PLACE—BUT LET IT KEEP ITS PLACE.** To give it more than its relative importance would be a most likely way of depreciating it in the minds of others.

"2nd,—It is of great consequence to the prevalence of our views that they **BE ADVOCATED IN THE SPIRIT OF LOVE.** **HARSHNESS ALWAYS REPELS; KINDNESS AND COURTESY ARE NECESSARY TO WIN A CANDID AND PATIENT ATTENTION TO UNPALATABLE TRUTHS.** The persecuted usually make more converts than the persecutors. Bitter words, biting sarcasms, and contemptuous expressions, may delight a heated partizan, **BUT THEY WILL NEVER GAIN OVER AN OPPONENT.** The truth to be effective must be spoken in love.

"But no peculiarities should be allowed to interfere with our devotion to that sacred enterprise in which we, in common with the whole Christian church, are engaged. That object is transcendantly important. It is to produce a great moral revolution throughout the globe. **IT IS TO IMPREGNATE THE WHOLE OF HUMAN SOCIETY WITH THE PRINCIPLES OF THE GOSPEL.** It is to realize the full comprehension of that petition, '**THY KINGDOM COME, THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN.**'

"To conclude," observes Dr. Godwin, "whatever tends to increase and diffuse vital religion among our churches, to promote unity, love, fidelity, and Christian effort, it is the duty of our denomination to attempt. There is a great change coming on the world; the very aspects and relations of all the sections of the Christian church must, it is evident, be affected by its progress. May the Baptist denomination be found ever at its post—faithful to its convictions of duty—foremost in zeal and activity for the promotion of the Saviour's kingdom—fraternal in its conduct to the whole church, and, while ready to adopt any modifications *which may give it a more scriptural character, and increase its efficiency*—may it, in all that is evangelical, and truthful, and loyal to our Saviour King, adhere firmly, without shame or fear, to '**THE GOOD OLD WAY.**'"

APPENDIX.

APPENDIX A.

(Page v.)

CONFESSION OF FAITH.—WALDENBURG, 1540.

1. *Of God.*—We believe that there is but one God, who is a spirit, the creator of all things, the father of all, who is above all, and through all, and in us all; who is to be worshipped in spirit and in truth; upon whom we are continually dependant, and to whom we ascribe praise for our life, food, raiment, health, sickness, prosperity, and adversity. We love him as the source of all goodness, and reverence him as that sublime being, who searcheth the reins and trieth the hearts of the children of men.

2. *Of Christ.*—We believe that Jesus Christ is the Son and image of the Father, that in Him all the fulness of the godhead dwells, and that by Him alone we know the Father. He is our Mediator and Advocate; nor is there any other name given under heaven by which we can be saved. In His name alone we call upon the Father, using no other prayers than those contained in the Holy Scriptures, or such as are in substance agreeable thereunto.

3. *Of the Holy Spirit.*—We believe in the Holy Spirit, as the Comforter, proceeding from the Father and from the Son; by whose inspiration we are taught to pray; being by him renewed in the spirit of our minds; who creates us anew unto good works, and from whom we receive the knowledge of the truth.

4. *Of the Church.*—We believe that there is one Holy Church, comprising the whole assembly of the elect and faithful that have existed from the beginning of the world, or that shall be to the end thereof. Of this Church the Lord Jesus Christ is the head; it is governed by His Word, and guided by the Holy Spirit. In the Church it behoves all Christians to have fellowship. For her, he (Christ) prays incessantly, and His prayer for her is most acceptable to God, without which indeed there could be no salvation.

5. *Of Ministers.*—We hold that the Ministers of the Church ought to be unblameable, both in life and doctrine; and if found otherwise, that they ought to be deposed from their office, and others substituted in their stead; and no person ought to presume to take that honour unto himself, but he who is called of God, as was Aaron. That the duties of such are, to feed the flock of God, not for filthy lucre's sake, or as having dominion over God's heritage, but as being examples to the flock, in word, in conversation, in charity, in faith, and in chastity.

6. *Of Kings, Princes, and Governors.*—We acknowledge that kings, princes, and governors are the appointed and established ministers of God, whom we are bound to obey (in all lawful and civil concerns,) for they bear the sword for the defence of the innocent, and the punishment of evil doers; for which reason we

a bound to honour and pay them tribute. From this power and authority no man can exempt himself, as is manifest from the example of the Lord Jesus Christ, who voluntarily paid tribute, not taking upon himself any jurisdiction of temporal power.

7. *Of Baptism.*—We believe that in the ordinance of Baptism the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us,—namely, the renovation of our minds, and the mortification of our members, through (the faith of) Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, PREVIOUSLY PROFESSING AND DECLARING OUR FAITH AND CHANGE OF LIFE.

8. *Of the Lord's Supper.*—We hold that the Lord's Supper is a commemoration of, and thanksgiving for, the benefits which we have received by his sufferings and death, and that it is to be received in faith and love, examining ourselves, that so we may eat of that bread, and drink of that cup, as it is written in the Holy Scriptures.

9. *Of Marriage.*—We maintain that marriage was instituted of God, that it is holy and honourable, and ought to be forbidden to none, provided there be no obstacle from the Divine word.

10. *Of Good Works.*—We contend that all those in whom the fear of God dwells, will thereby be led to please him, and to abound in the good works (of the Gospel) in which God hath before ordained that we should walk; which are love, joy, peace, patience, kindness, goodness, gentleness, sobriety, and the other good works enforced in the Holy Scriptures.

11. *Of False Teachers.*—On the other hand, we confess that we consider it to be our duty to beware of false teachers, whose object is to divert the minds of men from the true worship of God, and to lead them to place their confidence in the creatures, as well as to depart from the good works of the gospel, and to regard the inventions of men.

12. *Of the Scriptures.*—We take the Old and New Testament for the rule of our life, and we agree with the general Confession of Faith contained in what is usually termed "the Apostles' Creed."

APPENDIX A.*

(Page II.)

THE FOLLOWING IS THE LIST OF PASTORS, MINISTERS, AND MESSENGERS WHO
ATTENDED THE GENERAL ASSEMBLY IN SEPTEMBER, 1689.

BERKSHIRE.

READING..... Wm. Facey, pastor.
Ditto..... Reyamire Griffin, mess.
FARRINGTON.. Richd. Stead, min.
Ditto..... Wm. Mills, min.
ABINGTON Henry Forty, pastor.
Ditto..... John Tomkins.
Ditto..... Philip Hockton.
WANTAGE Robert Keate, min.
LONGWORTH .. John Man, preacher.
Ditto..... Peter Stephens.

BEDFORDSHIRE.

STEVENTON .. Steph. Howtherne, pastor
John Carver.
EVERSHALL .. Edward White, pastor.

BUCKINGHAMSHIRE.

HADDINGTON.. Peter Taylor.
STUKELEY Robert Knight, pastor.

CAMBRIDGESHIRE.

CAMBRIDGE .. Thomas Cowlings.
WISBICH..... Wm. Ricks, preacher.

CORNWALL.

LOON Thos. Cowling, min.

DEVONSHIRE.

BOVEY TRACY Clemt. Jackson, min.
DARTMOUTH .. Phillip Carey, min.
EXON Wm. Phipps, pastor.
Ditto..... Richd. Adams.
LADSWELL Samuel Hart, min.
LUPPET Thos. Holwell.
PLYMOUTH — Holdenby, pastor.
Ditto..... Samuel Buttail, min.
SOUTH MOLTON Thes. Stoneman, mess.
TIVERTON John Ball.
Ditto..... Tristram Truvin, min.

DORSETSHIRE.

DORCHESTER .. Thos. Cox, min.
DALWOOD Jas. Hitt, preacher.
Ditto..... Thos. Payne, preacher.
LYME Simon Orchard, min.

DURHAM.

MUGGLESWICK John Ward.
Ditto..... Henry Blackhead.

ESSEX.

HADFIELD } Wm. Collins, pastor.
BRADDOCK.. }
HARLOW Wm. Woodward, pastor.
Ditto..... Jas. Newton.

GLOUCESTERSHIRE.

MORTON IN } John Goring, pastor.
MARSH }
Ditto..... Anthony Freeman.
CIRENCESTER.. Giles Watkins, min.
DIMMOCK Wm. Hankins, pastor.
NIMPSFIELD .. Robert Williams.
TAWNESBURY.. Eleas. Herringe, pastor.
Ditto..... Edward Canter.

GLAMORGANSHIRE.

SWANSEA Lewis Thomas, pastor.
Ditto..... Robt. Morgan.

HERTFORDSHIRE.

HEMPSTEAD .. Samuel Ewer, pastor.
Ditto..... William Aldwin.
KINGSWORTH .. Jas. Hardinge, min.
Ditto..... Daniel Finch, min.
THEOBALDS .. Joseph Masters, pastor.
Ditto..... Joseph Seward.
TAINGE Richd. Sutton, pastor.
Ditto..... John Bishop.

HAMPSHIRE.

CHRISTCHURCH Josh. Brown.
Ditto..... John Lillington.
SOUTHAMPTON Richd. Ring, pastor.
Ditto..... John Greenwood.
WHITCHURCH.. Richd. Kent, mess.
Ditto..... Stephen Kent, mess

HEREFORDSHIRE.

HEREFORD ... Edward Price, pastor.
WESTON AND } Rd. Perkins, preacher
PINNARD .. }

KENT.

SANDWICH Thos. Fecknam, pastor.
Ditto..... Edward Taylor.

LANCASHIRE.

WARRINGTON.. — Loc, pastor.

LEICESTERSHIRE.

KILBEY Henry Coleman, pastor.
Ditto..... Benj. Winkles.

MIDDLESEX.

BROKEN WHF. Hansard Knollys, past.
Ditto..... Robt. Steed, pastor.
Ditto..... John Skinner.
Ditto..... Thomas Lampet.
DEVONSHIRE SQ. Wm. Kiffin, pastor.
Ditto..... Morris King.
Ditto..... Wm. Clark.
JOYNEYS' HALL John Harris, pastor.
Ditto..... Samuel Boneal.
Ditto..... Wm. Dicks.
Ditto..... John Merriott.
HOUNDSDITCH Edward Man, pastor.
Ditto..... John Burkes.
Ditto..... Richd. Hollowell.
PETTY FRANCE Wm. Collins, pastor.
Ditto..... John Collet.
Ditto..... Thos. Harrison.
LIMEHOUSE Leon Harrison, pastor.
Ditto..... Samuel Booth.
Ditto..... John Hunt.
MILE END } Geo. Barret, pastor.
GREEN..... }
Ditto..... Isaac Marloe.
Ditto..... John Puttifer.
Ditto..... Daniel Hawes.
CULMANGREEN. ———
PENNINGTON St. Isaac Lambe, pastor.
Ditto..... Humph. Burroughs.
Ditto..... John Giller.
WAPPING..... Hercul. Collins, pastor.
Ditto..... Humph. Hutchings.
Ditto..... John Overinge.
HORSE-LIE-DOWN Benj. Keach, pastor.
Ditto..... John Leader.
Ditto..... Thos. Dawson.
Ditto..... Edwd. Sandford.
SEAD THAMES Richd. Adams, min.
Ditto..... Nathan Crabb.
Ditto..... John Bernard.

MONMOUTHSHIRE.

ASBEGAVENTY Chris. Price, min.
BLAENAU Wm. Richard, pastor.
LLANWENARTH Francis Giles.

NORFOLK.

PULHAM MARET Henry Bradshaw.
NORWICH..... — Austin, pastor.
Ditto..... Thos. Flatman, min.

NORTHUMBERLAND.

NEWCASTLE- } Richd. Pitts, pastor.
ON-TYNE... }
Ditto..... John Turner.

OXFORDSHIRE.

FINSTOCK John Carpenter, min.
Ditto..... Joshua Brooks.

HOCKNORTON.. Chas. Archer, pastor.
OXFORD CITY.. Richd. Tidmarsh, min.

PEMBROKESHIRE.

NEARE, OR.... Griffith Howell.
RUSHACRE .. Wm. Jones, pastor.

SOMERSETSHIRE.

BATH HAYCOMB Richd. Gay, min.
BRIDGEWATER.. Tobias Wells, pastor.
Ditto..... Wm. Coleman.
BROADMEAD .. Thos. Vaux, pastor.
Ditto..... Robt. Bodinam.
FRYERS Andrew Gifford, pastor.
CHARD..... Wm. Wilkins, min.
CHAFTON Wm. Woodman.
FROOME Wm. Randalfe.
HALLITRAW .. John Andrews.
HATCH Jeremiah Day.
KILMINGTON .. Robt. Cox, min.
TAUNTON ... Thos. Winnel, pastor.
WEDMORE Geo. Stant, min.
WELLS..... Tim. Brook, min.
YEOVIL AND } Thos. Miller, pastor.
PERRIOTT .. }

SUFFOLK.

FRAMINGHAM Thos. Mills, min.

SURREY.

GUILDFORD.... John Ward.
RICHMOND Heseekiah Brent, min.
Ditto..... John Scot, min.

WARWICKSHIRE.

AULCESTER.... John Willis.
Ditto..... John Higgins.
WARWICK Paul Fruin, min.
Robert Paule.

WILTSHIRE.

BRADFORD.... John Flouret.
DEVIZES James Webb.
ECCLESTOKE .. William Aldridge.
Ditto..... Edward Froud.
KNOYLE John Williams, pastor.
MALMESBURY.. — Arch, pastor.
PORTON Walter Pen.
Ditto..... John Andrews.
SOUTHWEEKE.. Josh. Holton.
Ditto..... John Laves.
WARMINGSTER.. John Werell, pastor.
WESTBURY ... Roger Cator.

WORCESTERSHIRE.

BROMSGROVE.. John Eccles, pastor.

APPENDIX B.

(Page cxi.)

PERVERTS TO THE ROMISH CHURCH.

OXFORD UNIVERSITY.—W. H. FABER, M.A., late Fellow and Rector of Elton, Hants. G. C. ALGAR, M.A., Fellow. J. CUNNINGHAM ROBERTSON, M.A. W. MASKELL, M.A., late Domestic Chaplain to the Bishop of Exeter. WILLIAM HENRY ANDERDON, M.A., late Rector of St. Margaret's, Leicester, and nephew of the venerable Archdeacon Manning.

BALLIOL.—GEORGE TALBOT, late Vicar of Evercreech, Somerset. W. M. CAPES, M.A., a zealous proselytizer to the Romish Church, and Editor of a Popish periodical. GEORGE TICKELL, M.A., Stowell Low, Fellow. GEORGE W. WARD, M.A., Fellow and Tutor. The most frank and daring assertor of Church principles. He described the Protestant religion as a subtle intellectual poison; Lutheranism as morally the most poisonous of heresies; the Reformation as the embodiment of infidelity and undutifulness; spoke of Rome as having the plain marks of divine wisdom and authority; of justification by faith only, as stated in the 12th Article, as a most atrocious and immoral sentiment; this in his "Ideal of a Christian Church," 8vo, pp. 601, of which two editions were published; censured by the University in 1845, but defended by Dr. Moberly, head master of Winchester school, and other writers, and by a strong minority in the Oxford convocation. *Five hundred and eleven* members of Convocation voted *against* degrading Mr. Ward from his degrees, which was carried by a majority of only 58. This was in February, 1845. F. OAKLEY, M.A., late Fellow and Tutor, an active proselytizer for Rome. JOHN J. PLUMER, M.A., son of the late Sir Thomas Plumer, Master of the Rolls. E. R. P. BASTARD, M.A., Double First Class in 1846. Next to Mr. Gladstone and Mr. Hope, Mr. Bastard stands as one of the principal laymen of the Tractarian party; and is an intimate of the Bishop of Exeter. E. WALFORD, M.A., late scholar.

MERTON.—E. S. BATHURST, M.A., late Rector of Kibworth-Beauchamp, Leicestershire, grandson of the Bishop of Norwich of the same name. It is said he had passed over the imaginary line which divides Oxford Popery from Romish Popery, before he accepted the living which he has now resigned.

EXETER.—W. LOCKHART, Undergraduate. J. KING, Undergraduate. F. S. BOWLES, M.A. J. D. DALGAIRNS, M.A. E. E. ESTCOURT, M.A. JOHN BRANDE MORRIS, M.A., Fellow and Assistant Hebrew Lecturer to Dr. Pusey. Was intimately associated with Dr. Pusey, Mr. Sewell, and Mr. Newman. CHARLES COX, B.A., Curate of Allerton, Somerset. WALTER BUCKLE, Undergraduate. CADDY THOMAS, B.A. ALFRED DAYMAIN, B.A. NATHANIEL GOLDSMID, M.A.

ORIEL.—DANIEL PARSONS, M.A. CHARLES BROOKE BRIDGES, M.A. JOHN HENRY NEWMAN, Fellow and late Tutor Vicar of St. Mary's, Oxford. Mr. Newman was essentially a Roman Catholic many years before he seceded. ALBANY J. CHRISTIE, M.A.; now of the Order of Passionists, and an active perverter. F. R. NEVE, M.A., late Rector of Poole-Keynes, Wilts. GEORGE DUDLEY RYDER, M.A., Rector of Caston, Hants. Son of the late Bishop of Lincoln and Coventry, and brother-in-law of the Bishop of Oxford. A strong Tractarian. J. SIMPSON, Vicar of Mitcham, Surrey. HENRY M. WALKER, B.A. R. GORDON, M.A., Curate to Rev. J. Dodsworth, Christ Church, St. Pancras, London. HENRY W. WILBER-

FORCE, M.A. Brother of the Bishop of Oxford, and late Rector of East Farleigh, Kent. **W. MONSELL, M.P.** for Limerick.

QUEEN'S.—**T. NORTON HARPER.** A zealous advocate of Tractarian principles and Roman practices in the diocese of Exeter, late of Charlotte-street, Fimlico, London.

NEW.—**NICHOLAS DARNELL, M.A.,** Fellow.

LINCOLN.—**B. WALKER, M.A.** Is brother of H. M. Walker, mentioned under the head of Oriel College.

ALL SOULS.—**JOHN WYNN, B.C.L.** Although a very recent seceder, he has for a very considerable period been thoroughly penetrated by all Roman doctrine. He still retains his Fellowship in All Souls!

MAGDALEN.—**R. WALDO SIBTHORPE, M.A.,** Fellow. Among the earliest seceders to Rome. Was highly esteemed as a parochial minister in Oxford, of Protestant and Evangelical views. Influenced by Oxford friends, and the "Tracts for the Times." Adopted High Church and Tractarian views; but being moved from the foundation of Holy Scripture, found no resting-place short of Rome. **BERNARD SMITH, M.A.,** Fellow, and late Rector of Leadenham, Lincolnshire. **J. G. WENHAM, B.A.,** Demy. Was Chaplain in Ceylon at the time of his secession.

KING'S HALL AND COLLEGE OF BRAZENNOSE.—**JOHN WALKER, M.A.** **J. LEIGH,** Commoner. **HENRY FORMBY, M.A.,** Curate of Ruarden. **E. CASWELL, M.A.,** Perpetual Curate of Stratford-under-Castle. **JOSHUA DIXON,** Curate of Fenstone, Yorkshire. **R. K. SCONCE, B.A.,** Sydney, Australia. **C. B. GARSIDE, M.A.,** late Curate to J. Dodsworth, St. Pancras. **GEORGE CASE, M.A.,** late Curate of Margaret Chapel. **R. J. BUTLER, M.A.,** Chaplain to the late Governor of Corfu. A convert of Dr. Wiseman.

CORPUS CHRISTI.—**T. MEYRICK, M.A.,** Scholar. **J. SPENCER NORTHCOTE, M.A.** **RICHARD GILL MACMULLEN, B.D.,** Latin Reader, and Dean. It is said "Mr. Macmullen, with modest assurance, held his Fellowship and other appointments while holding Roman doctrine, none disturbing him." He was some time at Leeds, associated with the Tractarians in that place: there he became formally reconciled to Rome.

CHRIST CHURCH.—**SCOTT MURRAY, B.A., M.P.,** Bucks. **J. DOUGLAS, B.A.** Is nearly related to the Marquis of Queensberry. **W. GOODENOUGH PENNY, M.A.,** Student, late Curate to Archdeacon Grant, at Romford, and Perpetual Curate of Ashenden, Bucks. **A. ST. JOHN, M.A.,** Student, and late Curate to the Rev. H. Wilberforce, East Farleigh. **ROBERT ASTON COFFIN, M.A.,** Student. Perpetual Curate, St. Mary Magdalen, Oxford. Three or more clergymen who have ministered in this church have seceded to Rome. **CHARLES H. COLLYNS, M.A.** Student. **B. WINGFIELD, M.A.,** Student, Brother to Mr. Ward, of Balliol College; author of the "Ideal Church." **H. G. COOPE, M.A.,** late Curate of Bucknell, Salop. **M. WATTS RUSSELL, M.A.** **E. W. GORDON.** **W. SCRATTON, M.A.,** Student. **F. BALSTON, M.A.,** Student. **EDWARD PURBRICK.**

TRINITY.—**ROBERT ORMSBY, M.A.,** Fellow and Rhetoric Lecturer. Master of the Schools, 1845. **W. G. PALGRAVE,** Scholar. **JOHN E. BOWDON.** **JAMES LAIRD PATTERSON, M.A.,** late Curate of St. Thomas's, Oxford. It is observed, "The actual seceders from this College, as in other cases, but imperfectly expresses

the strength of the Romeward movement. On the death of the President, Dr. Ingram, last year, the Romanising portion of the Fellows, found themselves strong enough to prevent the election of an old Resident and Tutor, who, in the natural order of things, would have succeeded, and yet the Fellow thus set aside is neither Low Church nor Liberal."

ST. JOHNS.—J. E. GRANT. R. SIMPSON. J. ELLIS. F. NEW, M.A., Curate to J. Dodsworth, St. Pancras. HENRY BITTLESTONE, M.A. FREDERIC WILLIAM TRENOW, B.A. C. J. LAFRIMANDATE, M.A., Curate of Leytonstone, Essex.

JESUS.—HOWELL. W. LLOYD, M.A., Scholar, late Curate of Pentre Voelas, Denbighshire. DAVID LEWIS, M.A., Fellow and Vice-Principal. Mr. Lewis was a personal friend and devoted follower of Mr. Newman, and was for some time assistant-curate at St. Mary's, Oxford, which church was made very extensively subservient to the designs of the Tractarian leader. Mr. Lewis's position enabled him to exercise considerable influence in his College.

WADHAM.—JOHN G. H. BONNS, Undergraduate. G. BALLARD, M.A. T. ALLIES, M.A., late Fellow. Mr. Allies is one of the most recent seceders; and yet it is five or six years that his partisanship was so overt and uncontrolled that the Common-room of his College was closed to him; and it is three years since that he bowed before an altar in a Continental Roman Catholic Church, and recognised the consecrated wafer as "the Lord of the Temple."

PEMBROKE.—PETER RENOUF. HENRY JOHNSON MARSHALL, B.A., late Curate to Archdeacon Wilberforce, Brand Burton, Yorkshire. — HARPER, M.A., late Curate of Dorchester, Oxon.

WORCESTER.—CHARLES SEAGER, M.A., Assistant Hebrew Lecturer to Dr. Pusey, and Hebrew University Scholar. JOHN JAMES CALMAN, B.A. GEORGE F. VASHON BALLARD.

ST. MARY'S HALL.—J. MELVILLE GLENNIE, B.A., Perpetual Curate of Marks, Somerset.

MAGDALEN HALL.—GEORGE BURDEE, M.A.

CAMBRIDGE UNIVERSITY.

TRINITY COLLEGE.—Hon. GEORGE SPENCER, M.A., brother of the late Earl Spencer and of Lady Littleton, one of the earliest seceders, and now one of the most zealous adherents of Rome. He has, more than any other pervert, excited the hopes and stirred up the fanaticism of Rome. He has spoken of "the conquest of England," and his words have been read in a literal and military sense; but this was not the idea of Father Ignatius, who has prompted Roman Catholics everywhere to pray for the *conversion* or spiritual conquest of England. BENELM DIGBY: the secession of Mr. Digby took place before the commencement of the Tractarian era; he was, it is believed, a member of a Roman Catholic family when he entered at Trinity. At Cambridge subscription to the Protestant Articles is not required upon matriculation. AMBROSE PHILLIPS, M.A., son of March Phillips, Esq., of Yuerenden Park, Leicestershire, and nephew of the late Bishop Ryder, whose son, the Rev. G. Ryder, of Oriel College, has also joined the Church of Rome. THOMAS FRANCIS KNOX, B.A., scholar; was a member of the Cambridge Camden Society. SCOTT NASMYTH STOKES, B.A., late Secretary to the Cambridge Camden Society. Mr. Stokes, sometime before his open reconciliation with Rome, employed a stratagem, designed to promote a catholic object, and to

seriously compromise the University. In the second year after Mr. Stokes' unsuccessful attempt to impose a Roman Calendar on the world with the sanction of the University, and his College deeming him not a suitable person to be admitted to Deacon's orders in the Church of England, Mr. Stokes avowed himself a Roman Catholic! A brother of this gentleman followed him in his secession. **E. FORTESCUE WELLS.** **JOHN MORRIS** was placed under the tuition of the Rev. Mr. Alford, Vicar of Wymeswold, in 1843, and continued under Mr. Alford's tuition till October, 1845. Mr. Morris was decidedly what is termed of a religious ascetic caste, so much so that he was constantly the object of ridicule among his fellow-pupils, and commonly styled by them "Old Father Morris;" his age at this time was between eighteen and twenty. In the papal controversy which ensued on Mr. Morris's declaration of himself as a Roman Catholic, great stress was laid on his having frequently visited and attended the services of the Monastery of St. Bernard, in Chainwood Forest. **HENRY MILLS**, was a member of the Cambridge Camden Society. **W. HUTCHINSON**, was a member of the Cambridge Camden Society. **GEORGE RENORDEN KINGDON, B.A.**, was a member of the Cambridge Camden Society. **J. BODLEY, M.A.**, lately Curate to the Rev. Mr. Burrows, of Archbishop Tenison's Chapel, Regent Street, who, notwithstanding his toleration of Romanistic teaching of Mr. Bodley, has, it is said, just been appointed by Bishop Blomfield to succeed Mr. Dodsworth, at Christ Church! Such are the guarantees for fidelity by which the laity of the Church are secured against false teachers! **C. W. CAVENDISH, M.A.**, Rector of Little Castleton, Rutland, was a member of the Cambridge Camden Society. **R. A. JONSTONE, M.A.** **T. W. MARSHALL, M.A.**, Vicar of Swallowcliffe. He repudiates the orders which he received in the English Church, and accounts himself a layman. He is now **T. W. Marshall, Esq.**, Inspector of Roman Catholic Schools, under the authority of the Privy Council on Education! Was formerly a contributor to the *English Review*, and a defender of the "English Episcopacy," in its pages. **B. J. BUTLAND.** **JOSEPH SIMPSON, B.A.**, was a member of the Cambridge Camden Society. A distinguished scholar, and at College attained a First Class in the Classical Tripos; yet his reasoning powers were feeble. It was after his degree he became a member of the Church of Rome. **VISCOUNT FIELDING, M.A.** His intimate relations, up to a recent date with the Tractarians. The part he took in the public proceedings, after the Judicial Committee of the Privy Council, in the Gorham case,—his instantaneous rush to Rome,—are of recent occurrence. Lord and Lady Fielding were substantially Romanists some time before their secession. Let it be remembered that it was only for want of a little electioneering tact that Viscount Fielding was not elected to represent the University of Cambridge—the Tractarian electors not being so well drilled as their brethren at Oxford. The noble Viscount should now be sitting by the side of the Right Hon. E. Gladstone, flanked by the Hon. Sidney Herbert and Mr. R. Palmer, the fluent Tractarian member for Plymouth. **W. LEWTHWAITE, M.A.**, Perpetual Curate of Clifford, Yorkshire. Was closely associated with the Catholic clergy at Leeds, and recently seceded with five others. **JOHN RODWELL, M.A.** Made his open declaration in the Papal city. Perhaps the judicial blindness which characterizes so many of the Anglo-Catholics is principally attributable to them having visited Catholic countries. Of these are the perverts Allies, Wynne, Faber, Manning, and a very considerable number of seceders. Romish priests have been repelled into infidelity by a near inspection of the hideous corruption of the Papal court. It remained for graduates of the Oxford and Cambridge Universities to be captivated by the meritricious gauda and theatrical pomp of "the Mother of Harlots."

ST. JOHN'S.—**JAMES BOONE ROWE.** Was a member of the Cambridge Camden Society. **JOHN BERRY WALFORD.** F. A. PALEY, M.A. An active member of the Cambridge Camden Society, and did much to extend its influence. Mr. Paley is a person of refined taste, and an eminent Greek scholar, as is proved by his edition of *Eschylus*. His reasoning powers yet appear to be of a lower order, as shown by his mathematical attempt at Honors—his performances having been deemed not only below the merit of the *wooden spoon*, but even so worthless as not even to entitle him to his degree. **J. C. MACKINSON.** Was sent out by the Society for the Propagation of the Gospel to Sydney. The Rev. Emerst Hawkins, of Oxford University, and Secretary of the Propagation Society, is an active member of the Oxford party, which through the committee, and also by indirect influence upon the Colonial Office, has given quite a Romish colouring to the Church in the Colonies. **A. J. HANMER.** Did not obtain a degree, but was ordained by Bishop Phillpots (who was a member of the Cambridge Camden Society.) **AMBROSE STEWARD, M.A.** **T. PRIGGETT.** **J. RODGERS,** late Curate to Dr. Hook, Vicar of Leeds.

PETERHOUSE, OR ST. PETER'S.—**ROBERT SUFFIELD.** Did not reside long enough to proceed to a degree; and believed to be a member of a Roman Catholic family. **E. HORNE, M.A.** Was a member of the Cambridge Camden Society, and late Incumbent of St. Lawrence, Southampton; value £148; in the gift of the Lord Chancellor. **HENRY BEDFORD, M.A.,** late Curate to the Rev. W. Scott, of Hoxton, Secretary of the London Church Union, and reputed editor of the *Christian Remembrancer*, a Tractarian periodical.

CLARE HALL.—**A. CHIROL, B.A.,** Curate to the Rev. W. Bennett, M.A., late of St. Paul's, Knightsbridge. Upon his secession, Mr. Chirol was reproached with much severity, if not bitterness, by Mr. Bennett. After vacillating between the two churches for some time he went over to the Church of Rome, taking with him members of his own family and several friends.

GONVILLE AND CAIUS.—**J. H. JERRARD, M.A.,** and D.C.L. of Dublin, late Fellow, was Senior Optime in 1828, and in the First Class of the Classical Tripos; and is now Public Classical Examiner in the University of London. Mr. Jerrard held *High Church notions*, which generally accompany very *Low Gospel views*.

CORPUS CHRISTI.—**HENRY BACCHUS, M.A.** **W. WELLS, M.A.,** late Curate to the Rev. Cecil Wray, of Liverpool.

QUEEN'S.—**JOHN BURTON, M.A.** **FRANCIS JOHN LAING, B.A.** **W. D. WACKERBARTH, B.A.** Previous to his going over to the Church of Rome, in 1841, while a curate at Lichfield, he printed and circulated "A Letter to the Future Prime Minister," in which he maintained there was no difference between the Church of England and the Church of Rome; and recommended the Prime Minister to introduce measures that would tend to restore unity to the Catholic Church. His words are—"I maintain that the Acts of Parliament which stand in the way of our re-union with Rome are high treason against God, and must be henceforth blotted from the statute book." And he concludes his letter with—"But, sir, if you are prepared to lead the State to doing what is its positive duty, a re-union may easily be accomplished, whereby a great, mischievous, and very sinful schism would be abolished, and Ireland effectually pacified and permanently united to England!"

ST. CATHERINE'S HALL.—**THOMAS MINSTER, M.A.,** Vicar of St. Saviour's, Leeds, and the leader of the late secession in that town. St. Saviour's Church

was built nine years ago, and has been an outpost of the Oxford Romanists, from which desertions to Rome and the Scotch Episcopal Church have been constant. The patrons of the Church are—Rev. C. Marriott, Dean of Oriel College, a decided, resolute, and active "Anglo-Catholic;" Dr. Pusey, and the Rev. R. Ward; the last named long an active Tractarian, but now openly reconciled to Rome. J. M. JERKSON, M.A.: Officiated at Leeds as Curate to Dr. Hook (who was a member of the Cambridge Camden Society,) his name being at the time in the *Catholic Directory* as one converted and reconciled to Rome. B. H. BERKS, M.A.

EMANUEL.—EDWARD HEALEY THOMPSON, M.A., Curate of Ramsgate.

APPENDIX C.

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"It might be perhaps supposed, that Dr. Halley, clearly perceiving the untenable nature of the old Puritan argument for infant baptism, WHICH RESTRICTS ITS ADMINISTRATION TO THE CHILDREN OF BELIEVERS, which regards them as thereby admitted into the catholic church, yet excludes them from all the privileges of that communion, would, in consequence, abandon the defence of infant baptism altogether, and maintain the restriction of the rite exclusively to those, whether of elder or younger years, who can make for themselves a credible profession of faith, and thus establish a claim to church membership. Nothing of the kind, however, has occurred. Those of the Congregational persuasion who are convinced that Dr. Owen's and Dr. Wardlaw's argument is built on a quicksand, and not less pernicious in its influence than fallacious in its reasoning, having fallen back, in order to maintain the practice of infant baptism, upon one of the most remarkable inventions recorded in the annals of modern theology. They have started the notion, not only in opposition to the party of Dr. Wardlaw, but in opposition to the voice of all churches and all ages—that baptism is '*the designation of the catechumens*, NOT THE SYMBOL OF THE MEMBERS OF THE CHRISTIAN CHURCH.' Baptism henceforth is no longer to be regarded as a sign of church membership, as the work of a Christian, or as a seal of righteousness, but simply as a *visible indication* that the person baptized is to be instructed to the knowledge of Christianity. Accordingly, Dr. Halley ADVOCATES AND PRACTICES THE BAPTISM OF ALL INFANTS AND CHILDREN INDISCRIMINATELY, whose connections render it in any way PROBABLE that they will become LEARNERS of the truths of the Gospel. By baptism they are NOT IN ANY MANNER RECEIVED INTO THE COMMUNION OF THE CHURCH CATHOLIC OR LOCAL, but simply pointed out as THE OBJECTS of redeeming mercy, and THE PROPER SUBJECTS of religious instruction. Dr. H. takes his stand upon the commission given, 'to make disciples of all nations, baptizing them,' and since he understands the term disciples to signify excluding any idea of PRACTICAL OBEDIENCE, he proceeds to maintain that wherever there is a LEARNER there is a person to be baptized. Every person whose sentiment on holy baptism has been in any measure formed from a knowledge from the lofty conceptions of the sacredness of the ordinance prevalent in the first ages of the church, and of the unwavering uniformity with which baptism was then and ever afterwards considered AS THE SIGN OF ADMISSION INTO THE DIVINE FELLOWSHIP OF THE FAITHFUL, will not easily resist the temptation to exclaim loudly against THIS DISSENTING NOVELTY, as something approaching very nearly to a *profanation of the sacrament*."—Edward White's "*Three Infants' Baptism*," &c., pp. 29 and 30.

"The one fatal objection taken to the theory of Dr. Halley on the nature of baptism is, that it is impossible to reconcile it with the language of the New Testament. The terms of the commission, if truly ambiguous, (which many competent persons doubt,) must be interpreted by the aid of the other scriptures of the New Testament. We must learn from other testimonies whether the persons whom Christ commanded the Apostles to baptize were the nations at large, or disciples only, in the sense of **PROFESSEDLY OBEDIENT BELIEVERS**, among the nations. Dr. Halley is obliged by his theory to maintain that every instance of baptism met with in the apostolic history is the case of a 'learner' of the doctrine of Christ, not the case of a professed believer, as such, and not the case of a person introduced thereby into the fellowship of the church universal or local. The very first example of baptism occurring in the narrative of the Acts of the Apostles, seems to offer evidence sufficient to explode the new doctrine—that 'baptism is not the symbol of the members of the Christian church.' At the close of Peter's address on the day of Pentecost, the assembled multitude exclaimed, 'Men and brethren, what shall we do?' Then Peter said unto them, **REPENT, and BE BAPTIZED every one of you in the name of Jesus Christ, FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost.**' For the promise (of the Holy Ghost, just before cited from the prophet Joel, 'your sons and your daughters shall prophesy,' &c.) is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying **Save yourselves from this untoward generation. THEN THEY THAT GLADLY RECEIVED HIS WORD WERE BAPTIZED;** and the same day there were **ADDED UNTO THEM** about three thousand souls. And **THEY continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.'**"

A review of what the writer considers the erroneous views of Dr. Halley are shewn in the following propositions:—

"1.—The exhortation to be baptized was preceded, not by a recommendation to become learners of the doctrine, but by a demand for repentance. 'Repent and be baptized.' On Dr. Halley's theory, it should rather have been 'Be baptized as LEARNERS, and THEN REPENT.' Peter exhorted no man to be baptized who did not **FIRST PROFESS REPENTANCE AND FAITH** in the 'name of Jesus Christ.'

"2.—The baptism proposed was 'for the remission of sins.' This cannot now be well understood, and could not on the day of Pentecost be well understood in any other way than that baptism was to be administered to the recipient as a sign of pardon for the past, if he truly repented and truly believed. A 'baptism of repentance for the remission of sins' was not exactly the rite to be administered to half-careless auditors, much less to their unconscious infant offspring. Language such as that used by Peter concerning baptism, if addressed to a miscellaneous crowd of impenitent persons, exhorted to be baptized in that character, could have been productive of **NOTHING BUT THE MOST DANGEROUS SELF-DELUSION ON THE PART OF THE RECIPIENTS.**

"3.—The 'promise of the Holy Ghost' made to the 'baptized' is another indication that the baptized persons were supposed to be penitents and believers. Assuredly the gift of the Holy Spirit was restricted to the church. 'On my servants and my handmaidens I will pour out in those days of my Spirit.'—Acts ii, 18. No promise was made of conferring the Holy Ghost on a mixed crowd of **UNCONVERTED CATECHUMENS, SIMPLY OCCUPIED IN 'LEARNING' CHRISTIANITY.** Those who received the promised gift received it as **BELIEVERS.** 'These signs shall follow them **THAT BELIEVE.**'—Mark xvi., 17. But here it is

promised to be baptized. Therefore, the baptized were believers and professed penitents. Baptism was THE SIGN OF THEIR ADMISSION INTO THE FAMILY OF GOD.

"4.—Every subsequent indication points to the same conclusion. 'Then THEY THAT GLADLY RECEIVED HIS WORD were baptized.' What was the word which they received? It was NOT SOME ABSTRACT SPECULATION, but the practical message of the Gospel. 'Repent, and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Those who gladly received this word MUST HAVE BEEN, IN THE MAIN, TRUE PENITENTS, AND MUST ALL HAVE BEEN PROFFESSED BELIEVERS AND PROFFESSED SERVANTS OF GOD, AND, AS SUCH, SUITABLE MEMBERS FOR THE COMMUNION OF THE CHURCH. Of whom can the church consist, if not of such?

"5.—The persons thus baptized were 'added' to them. Added to whom? Clearly to the company of the Apostles, to the one hundred and twenty who met in the upper room, the nucleus of the catholic church. Are Dr. Halley's baptized 'catechumens' ADDED to the Christians in Manchester? Assuredly not. But the three thousand baptized on the feast of Pentecost WERE added to the apostolic church.

"6.—When thus 'baptized' and 'added,' they gave every indication of being SOMETHING BETTER THAN SPECULATIVE 'LEARNERS' of Christianity. 'They continued steadfastly in the Apostles' doctrine AND FELLOWSHIP, and in breaking of bread, and in prayers.' And so potent was the influence of divine grace upon their souls that, being freed from the burden of guilt by 'the remission of sins,' they overflowed in love one toward another, and 'parted their possessions and goods to all men, as every man had need. They continued daily in the temple, and, breaking bread from house to house, did eat their meat with gladness and singleness of heart.' If baptism were not intended to be regarded as the sign of admission into the church, and as the proper privilege only of those who profess repentance and faith, it seems difficult to imagine a narrative, placed in the forefront of the Apostolic history, better calculated to deceive all subsequent generations of mankind. But, indeed, the statements of the Apostles, not less than every recorded example of baptism in the scripture, are in entire conformity with the narrative of the day of Pentecost."—Edward White's "*Three Infant Baptisms*," &c. p. 34.

APPENDIX D.

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SHERIDAN KNOWLES *versus* CARDINAL WISEMAN.

Mr. Sheridan Knowles thus writes upon baptism:—"In your exposition of the sacrament of baptism—you say, '*The soul can be cleansed from sin, and placed in a state of grace before God, by the BARE action of water, applied, with certain words to the body.*' This doctrine, like sundry others of your church, is the genuine monstrous offspring of priestcraft, acting under the influence of 'strong delusion.' You profess to found this dogma upon the words of Christ, in His interview with Nicodemus—'Unless a man be born of water, and of the Spirit, he cannot enter into the kingdom of God;' of which words you favour us with the following anti-scriptural interpretation—'*This is manifestly an explanation of the doctrine, teach-*

ing us that a man must be born again, spiritually, through the agency of water.* Thus the explanation *precedes* the doctrine! Your church propounds the doctrine, and Christ gives the explanation! I know not which to admire most—the decency or the probability of such a statement. I presume you will not deny that it is adult baptism to which our Saviour here alludes. If you doubt it, I refer you to the fact, that Scripture presents us with no one instance of any other species of baptism—nay, that no other species of baptism is, anywhere, contemplated by the doctrine of Scripture. Now if, ‘by the bare action of water, applied, with certain words, to the body, the soul can be cleansed from sin, and placed in a state of grace before God,’—if such a result, I say, can be accomplished by ‘*the bare action of water applied with certain words*,’ that result is manifestly independent of *any other agency whatsoever*! Admit contingency, and your dogma is not worth a rush! Either your dogma is false—or one of the most outrageous fictions that was ever palmed off upon human credulity as a truth—or the consent of the person baptized, the previous state of his soul, his belief in Christ, or his disbelief in Christ, his belief even in God, or his disbelief in God—yea, his very knowledge of the *name* of God—are superfluous—contribute not a jot towards ‘the cleansing of the soul from sin,’ and ‘the placing of it in a state of grace!’ The result is accomplished independently and exclusively, ‘*by the bare action of water, applied with certain words*!’ Where did your church discover this dogma? In her tradition; and her tradition is derived from the apostles! Can’t you see that by assigning such an origin to it she damns her tradition? Will it be credited by any man, woman, or child—unvisited by ‘strong delusion’—that, what the apostles neither practiced nor taught, can possibly be *derived* from the apostles? Point out a single instance in which baptism was administered by any one of them *previous* to the conversion of the recipient! Point out a single sentence in which any one of them recommends, or countenances, such a proceeding. I defy you! You appeal to Christ—‘Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God.’ Why do you blink the context?—You don’t? But you *do*! Habit—inveterate habit—may render you unconscious of it; but you do it! If your explanation of the text be true—if the text ‘is manifestly,’ as you say, ‘an explanation of the doctrine’—that is, of *your* doctrine—‘*that a man must be born again, spiritually, through the agency of water*’—what becomes of the context in Mark—‘He that believeth, and is baptised, shall be saved; he that believeth not shall be damned?’ Is *this* your reading of the text of John? Interpret that text as *you* interpret it, and what becomes of the context? The context and the text won’t agree! Christ is at odds with Christ! In one place—according to your shewing—He attributes the second birth to water *alone*; in another, He establishes the condition that *belief must precede* baptism—and He makes this sufficiently clear. In the second clause, He says—‘He that believeth not is damned’—He leaves out baptism altogether! Why? Because baptism is void unless it be *preceded* by belief. You may object—‘So is belief without baptism.’ Granted; but baptism must *follow* belief! Is it within the scope of *possibility* that He should attribute to mere baptism—or, as you put it, ‘*to the bare action of water, applied with certain words,* to the body*’—the spiritual regeneration of the sinner? What is baptism? What can it possibly be but the sign of that regeneration—the washing of the body, representing the washing of the soul? Without being preceded by belief, baptism would pass for as much as a seal attached to a blank piece of parchment, and vouching for what? For nothing!”—Here is PROTESTANTISM against ROMANISM.

* Where, in Scripture, did the Roman Catholic Church find these words?

MR. FRENCH *versus* DR. CUMMING.

In the discussion between Mr. FRENCH and Dr. CUMMING, Mr French remarks, on the fifth and eighth evenings of the debate,—5th Evening,—“As to THE BAPTISTS, I will say this in their favour, that if *tradition* is to be discarded, and the BIBLE ALONE is to be the rule of faith, THEY ARE, in their practice as to the rite of baptism, entitled to the profound respect of every reflecting Christian in the universe.”

8th Evening.—“Again, my friends, I ask of my antagonist, who seems to keep the Bible in his hand this day but with a slippery hold, where, in what book is to be found one word relative to the baptism of infants? ‘If thou believest with all thine heart,’ says Scripture, ‘thou mayest’ (be baptized.) What was the answer? ‘I believe that Jesus Christ is the Son of God.’ Now, I ask, unless tradition come to the rescue of my learned friend, by what refining ingenuity will he call upon the Bible to protect him in baptizing infants, that cannot give the answer, that cannot exclaim, ‘I believe that Jesus Christ is the Son of God!’ See ye not, my friends, that my antagonist in argument lies prostrate at my feet?”

9th Evening.—“The Baptist, (and I candidly confess, that if spurning away tradition, I took the Bible for the sole rule of faith, I would rather be baptized in his way than in any other.)—the Baptist, I say, tells me that I must be plunged into water, according to the unquestioned practices of the primitive Church, and to the true meaning of the word *Baptism*, in the New Testament.”

10th Evening.—“When he attempts to prove the necessary baptism of infants, my friend must give something more solid than he has done—something more solid than such a text as ‘he was baptized with all his household.’ Suppose the text said, such and such persons were confirmed with all their household, would it follow that the babies were confirmed that were just born? Suppose it said, ‘They were all confirmed reading their Bibles,’ were the little babies in the cradle reading their Bibles? Was there any instance, before that verse appeared in the Bible, of infants being baptized?”

This is ROMANISM against PROTESTANTISM.

These two examples strikingly illustrate “how extremes meet,” when each consider they have truth on their side! SHERIDAN KNOWLES and Mr. DANIEL FRENCH, the advocate, both most distinctly advocating the same sentiments.

APPENDIX E.

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1. As Foreman of our Jury, we call upon NEANDER, the well-known Church Historian, with whom no Englishman will presume to compare himself in knowledge of Christian Antiquity. In his “History of the Planting of the Christian Church by the Apostles,” he says,—

“Since Baptism marked the entrance into Communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and in the latter part of the apostolic age, we may find indications of the existence of such a practice. As baptism was united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable,

that baptism was performed only in instances where both could meet together, and that THE PRACTICE OF INFANT BAPTISM WAS UNKNOWN AT THIS PERIOD."

He goes on to refute the "household argument,"—to show that Paul must have alleged the *baptism* of the children of the Gentiles, *had it existed*, against those who demanded their circumcision, had baptism really come in its place,—to show also that there was no *class* of Christians among whom it could have arisen in apostolic times,—and that the apostle's not reasoning from the *baptism* of the children in 1 Cor. vii. 14, necessitates the conclusion that the thing did not exist. (*See Ryland's Translation*, vol. 1, pp. 187—193.)

Further, in his "History of the Times *subsequent* to the Apostles," he says—

"Baptism was at first administered only to adults, as men were accustomed to conceive of faith and baptism as strictly connected. *We have all reason for not deriving Infant Baptism from apostolical institution*; and the recognition which followed somewhat later (in the third century), as an apostolical tradition, seems to confirm this hypothesis." (Vol. 1, p. 424, *Clark's Foreign Theological Library*.)

2. GIESELER, a Church Historian, second to Neander only, in writing of the *second* century, says what *implies* the same—

"Baptism was preceded by instruction, fasting, and prayer. The baptism of children was *not universal*, and was occasionally disapproved." (Page 174, *Clark's Library*.)

3. HAGENBACH, a Theological Professor of high reputation, in his "History of Doctrines," says—

"Infant Baptism had not come into general use *prior to the time of Tertullian*," (i. e. the close of the second century.) "The passages of Scripture which are thought to intimate that Infant Baptism had come into use in the primitive church, are doubtful, and prove nothing." (pp. 190—193, *Clark's Library*.)

4. Professor HAHN says—

"Baptism, according to its original design, can be given only to adults, who are capable of knowledge, repentance, and faith. *Neither in the Scriptures, nor during the first hundred and fifty years, is a sure example of Infant Baptism to be found*; and we must concede, that the numerous opposers of it cannot be contradicted on gospel grounds." (*Theology*, p. 556.)

5. Professor LANGE says—

"All attempts to make out Infant Baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament." (*Infant Baptism*, p. 101.)

6. OLSHAUSEN, one of the most devout and learned of German Commentators, and one whose Lutheran views of sacramental efficacy would strongly incline him to find Infant Baptism in the New Testament, shows repeatedly in his very valuable Commentaries that the language of the New Testament is irreconcilable with its existence, and that passages adduced by English Pædobaptists are wholly irrelevant. Thus—

On Matt. xix. 13, 14, "No trace of the often sought for reference to *Infant Baptism* in this passage, can be found in it." On Rom. vi. 3, 4, "This working of baptism can be ascribed to the baptism of *adults only*, in whom baptism and the new birth met together." On Acts xvi. 13, 14, "Her baptism followed immediately on her confession of faith in the Messiah; hence it is highly improbable that infants can be included under the term '*household*.' Relations, servants, or grown up children, must be understood. Indeed, we are utterly destitute of any sure passage in favour of Infant Baptism in the apostolic age; nor can its *necessity* be deduced from the *idea* of baptism. The condition of the church since the third century imperatively demanded the introduction of Infant Baptism; only, Christian baptism sank as it were to the grade of John's baptism. But both baptism and the whole church had sunk down to the *legal state*!" Again, on 1 Cor. vii. 14, "It is clear that Paul would not have chosen this kind of proof, had Infant Baptism been in use at that time."

7. SCHLEIERMACHER, a devout man, and of world-wide reputation as a philosopher and scholar, both classical and sacred, says very decidedly—

"All traces of Infant Baptism which one will find in the New Testament, must first be put into it." (*Christian Theology*, p. 383.)

8. AUGUSTI ("Handbuch der Christlichen Archäologie," vol. 2) considers Infant Baptism to rest on *apostolical tradition*; but states also that the practice was *gradually* introduced into the church. Having quoted passages from Origen (third century,) and Augustine (end of fourth and beginning of fifth century,) he adds—

"The certainty with which this is assumed (namely, that it was a church practice in *their times*, and rested upon apostolic authority) is a pledge of the universality of the *tradition*, that Infant Baptism has its foundation in the arrangements of the apostolic church." (pp. 328, 329.)

He afterwards speaks of alterations in the *form* of baptism, owing to the prevalence of Infant Baptism. (The passage is given almost literally in Riddle's *Christian Antiquities*, pp. 444, 445, first paragraph under sec. 2.)

9. LINDNER (Dr. F. W.) in a treatise entitled "Die Lehre vom Abendmahle nach der Schrift," &c. (Leipz., 1831,) says—

"For whom is baptism appointed? For adults, not for children; for adults of all times, not only of those times. Schleiermacher rightly says (*Dogmatik*, vol. II. p. 540), 'Baptism is only then complete and right, when it is performed under the same conditions with the same spiritual pre-requisites, and the same influences as were found in those who were baptized in primitive times (bei den ersten Taufungen,) from religious communities not Christians.' According to this, it follows that *there can be no question about any Infant Baptism, if the Christian Church will remain true to the gospel*. Neither the baptism of John nor Christian baptism can be fulfilled in respect to new-born children. The children of Christians are, *by nature*, formed just as those of Jews or heathens. The formula concordise says truly, *Christiani non nascuntur sed fiunt*—'Men are not *born*, but *become* Christians.' They need the new birth just as Jews or heathens do yet whilst they are infants they are not capable of it."

He goes on to say that some consider Infant Baptism an act of initiation, and then concludes thus—

"All such views would certainly not be brought forward, if we held fast by the Scripture. (pp. 275, 276.)

10. VON CÖLLN (Dr. D. G. C.), in his "Biblische Theologie, &c., Von Dr. D. Schulz" (Leipz., 1836), after saying that baptism is "an outward sign of the inward living conviction which the baptized person has of the truth of the doctrines of the new religion to which he goes over," adds—

"These convictions pre-suppose, if they are genuine, previous instruction. That Jesus required this, is shown in Mark xvi. 15, where he makes the announcing of doctrine to precede baptism. It is involved in this, that baptism can be fulfilled on those only who are capable of instruction, or only on the adult; and that it was certainly not the design of Jesus to introduce Infant Baptism. Its later introduction into the church, was an effect of the erroneous notions which were entertained of the connexion of baptism with salvation." (vol. II. p. 145.)

11. DE WETTE, a first-rate translator of the Bible, in his "Kurzgefasstes exegetisches Handbuch zum Neuen Testament," on Acts xvi. 15, says—

"In this passage, as well as in verse 33; xviii. 8; 1 Cor. i. 16, proof has been found of the apostolical authority of Infant Baptism; but there is no evidence here that any, except adults, were baptized. Against Infant Baptism, see Theol. Stud. and Krit. 1830, p. 671. Neander, i. 204, &c. Meyer on the passage, Remarks on 1 Cor. vii. 14, p. 110."

12. To the above I may add GESENIUS, the well-known lexicographer, who, when a friend of mine, then a student, described to him the views and practice of English Baptists, exclaimed—

"Why, how exactly like the primitive Christians!"

THE SUM is, that all these first-rate Pædobaptists, whom we quote, of course, not as authorities, but as necessarily impartial jurors, pronounce that *tradition*, not *Scripture*, is our authority for Infant Baptism; and no set of men in the world have studied *both* tradition and *Scripture* more fully and accurately than they. I need hardly add, that assertions of its being an *apostolical tradition*, not only show that the early fathers who made them, could not (any more than candid moderns) justify it from *Scripture*; but that as it was so common in the third century, and onwards, to attribute men's inventions to the apostles, no *Protestant* historians can rely on such assertions.

FRANCIS CLOWES.

APPENDIX G.

(Page cxlviii.)

DR. NEANDER'S LETTER IN REPLY TO MR. CLOWES.

"Dear and highly honourable Sir,—It gratifies me to be able to enter into communication with a man of the sentiments expressed in your kind letter, and, in the first place, I thank you sincerely for the kind feeling which you manifest towards me. In respect to your question, I have still the same opinion concerning the origin of Infant Baptism, which I have hitherto propounded in my writings. For the reasons which I have publicly expressed, *I cannot deduce it from an apostolic origin.* In a new edition of my 'Monograph on Tertullian,' I have had an opportunity to declare afresh my opinion on the subject; and in a few weeks, as soon as the new edition, now printing, is finished, I will send you a copy by the first opportunity which offers through the booksellers. I must, for myself, approve of Infant Baptism, from internal grounds, in virtue of the relation between Baptism and Regeneration, and from the stand-point of a church already established, of a Christian family life corresponding to the idea. I believe that it proceeded, not from superstition, but from the power of the Christian idea and of the feeling. I cannot, however, believe that a supernatural operation on the child in the moment of performance is connected with Infant Baptism, for the special reason that there exists as yet no susceptibility for it.

"I must, therefore, acknowledge that relatively those are right who reject Infant Baptism. The one side has the letter, the other the spirit and the idea in its favour. May we not, however, think such differences too important and forget in them the higher nature of the fellowship? The kingdom of God, to which we all belong, which we serve, for which we strive, assuredly consists not in these outward things. May the Holy Spirit increasingly unite in one bond of brotherhood all whose faith cleaves to Christ, the one foundation, and pervade their souls with *one* fire of glorifying love!

"I have not just now had an opportunity to speak to my friend Jacobi, but I have every reason to think that he still perfectly agrees with me on the subject in question.

"Sincerely yours,

"Berlin, Good Friday, 1849.

"A. NEANDER."

[This great Theologian and Historian died in July, 1850. For a particular notice of his character and attainments see "Kitto's Journal of Sacred Literature," for August, 1850.]

APPENDIX H.

(Page clxvi.)

THE CONFESSION OF FAITH OF MR. ABRAHAM BOOTH, DELIVERED BY HIM ON THE OCCASION OF HIS ORDINATION AT PRESCOTT STREET, LONDON, 1769.

As it has been customary on these solemn occasions, to *set forth in order a declaration of those things which are most surely believed amongst us*; and, as I am now called upon, in this public manner, to make a free and open confession of my religious principles, I would look up to the Father of lights, and the Spirit of truth, that I may be enabled to make a *good profession in the presence of many witnesses*—in the presence of God, of angels, and of men.

As the existence of a Supreme Being, and our dependance upon him, is the very basis of all religion, whether natural or revealed, I therefore do, first of all, profess my firm belief of that grand fundamental truth. That there is a God all nature proclaims aloud through all her works. The countless tribes of animate and inanimate existences, from the highest to the lowest link in the vast chain of finite being, pour in their attestations to this most interesting truth. The meanest insect the smallest spire of grass, the minutest grain of sand ;—these, all these, bear the signatures of an all-wise Creator.

But, though the existence of a Supreme Being may be *clearly seen by the things that are made, even his eternal power and Godhead*, yet the circumstances of mankind have ever been such as to render it necessary that a more positive and explicit revelation of the perfections and purposes of the works and ways of the great Creator, should be given to them. Infinite wisdom saw it necessary, and divine goodness would not withhold the benefit. Such a revelation, I believe, God has in fact given. This revelation, I am fully persuaded, is contained in the writings of the Old and the New Testament, which constitute that book, which is, by way of eminence, called *the Bible*; rejecting all those writings which are commonly called *apocryphal*, as making no part of that revelation which God has given to mankind.

Many are the reasons, and various the considerations, which induce me to receive the Bible as a divine revelation ; amongst which, the following are none of the least. The sublimity and spirituality of its doctrines—the purity of its precepts—the prophecies contained in it, many of which have been punctually fulfilled ; especially those relating to the Messiah, the calling of the Gentiles, the destruction of Jerusalem and the Jewish church-state, and the dispersion of the Jews—the character of its penmen—the perfect harmony of design subsisting amongst them, and the grandeur of that design—their unreserved freedom in relating matters of fact, even when their own reputation, or the reputation of those whom they greatly revered and dearly loved, might seem to be injured by such a procedure,—and the long series of uncontrolled miracles which were wrought in proof of its doctrines being divine. When to these things I add the consideration of that amazing success which attended the preaching of a crucified Messiah, and his resurrection from the dead, by a few illiterate, despised fishermen of Galilee, men of little art or address, and possessed of no civil power or authority ; and this notwithstanding both Jews and Gentiles had been long in possession of an established religion, of which they were tenaciously fond ; in vindication of which, and in order to crush the Christian cause in its infancy, they both agreed to use all their power and policy, all their art and sophistry, and every oppressive measure, against the preachers and worshippers of the crucified Jesus. When I reflect upon those complicated sufferings, and continual hardships which the first preachers of the gospel underwent, and that without the least prospect of any temporal emolument for all their labours and hardships,—yet doing all, suffering all, with a meekness and patience astonishing to their very enemies,—when I consider that all these labours and sufferings were performed and undergone by them, in order to propagate a system of doctrines and practices directly opposite to all the prejudices of their own education, to all the fond hopes which they in particular, and the Jews in general, had conceived concerning their long expected Messiah, for whom they had been taught to look under the character of a secular prince, one whose kingdom should be of this world,—when I consider the apostles, who were all Jews, as entirely renouncing all their national prejudices, and acting under the uniform influence of such maxims as were diametrically opposite, yet

perfectly agreeable to what had been repeatedly foretold by the ancient prophets, I receive additional confirmation. When I further consider what stupid ignorance has universally prevailed, as to the interests of religion and the important concerns of the soul, even in the most polished nations in former or latter times, where the Jewish and Christian revelation has not been at all known or regarded,—when I consider the moral state of mankind in general, and that of my own soul in particular, and compare it with those descriptions given of it in that ancient volume, together with that provision which I am informed from thence God has graciously made to supply all my spiritual wants,—finally, when I consider the holy influence which the sincere belief of its doctrines has upon the moral conduct of all those who conscientiously adhere to its sacred dictates, and how its precepts and prohibitions are uniformly adapted to promote the good of civil society, and the best interests of mankind,—I say, when I attentively consider these various particulars, with others which might be mentioned, I cannot hesitate a single moment to pronounce it a *divine revelation*, and every way worthy its infinite Author.

The scriptures of the Old and New Testament, containing a well-attested revelation from God, my Maker, and my Sovereign, I therefore look upon and receive as *the only rule of my faith and practice*. This divine book, this heavenly volume, I accept with humility and gratitude from the hand of my adored Creator, as a gift of inestimable value; and considering it as the grand charter of my eternal salvation, I cannot but esteem it as my indispensable duty implicitly to submit to its sacred dictates, in every affair of religious concernment. And it is because I am fully persuaded that the following doctrines are contained in those oracles of eternal truth, that I embrace them—as articles of my faith—as the foundation of my hope—and as the source of all my spiritual joy.

I acknowledge myself deeply indebted to the inspired volume for my clearest apprehensions and most satisfactory discoveries of the Divine Being. It is from hence I learn, with undoubted certainty, that there is but One God; that he is possessed of absolute and infinite perfection; and that he governs the world, his providence extending to all his creatures, and all their actions.

From the same source of heavenly intelligence I am informed, that in the unity of the Divine Essence there are three distinct Persons, the Father, the Son, and the Holy Ghost; who are all represented as bearing divine names, possessing divine attributes, performing divine works, and receiving divine honours; consequently must be one in essence, and equal in glory, whatever inferiority there may be in respect to office in the economy of redemption. The *reality* of these things I firmly believe, on the authority of God's own declaration, though their particular *modus* greatly exceeds my feeble comprehension. I believe, wonder, and adore!

I believe, that *in the beginning God created the heavens and the earth*, with all their numerous inhabitants. Last of all, and nobly conspicuous amongst the amazingly diversified productions of his almighty power and infinite skill, being little inferior to the angels in light, he created man, and constituted him Lord of this lower world. *Male and female created he them, after his own image, and in his own likeness*: upright, innocent, and holy; capable of serving and glorifying their bountiful Creator.

On the same divine warrant I believe that man did not long continue in these holy and happy circumstances; but being left to the freedom of his own will, he transgressed the law which his Maker and Sovereign had given him: in conse-

quence of which, he fell into a state of guilt, depravity, and ruin. And as he was not only the natural, but federal head and representative of his unborn posterity, he sinning, all his offspring sinned in him, and fell with him, the guilt of his first sin being imputed, and a corrupt nature derived, to all who descend from him by natural generation. Hence it is that all men are *by nature the children of wrath*; averse to all that is spiritually good, and prone to evil; dead in sin, under the curse of the righteous law, and obnoxious to eternal vengeance. From which state of complicated misery there is no deliverance but by Jesus Christ, the second Adam.

On the authority of the unerring word I further believe, that the Eternal Sovereign, before the world began, of his own *good pleasure*, and to manifest the riches of his glorious grace, foreseeing the fall of man, chose a certain number of this apostate race to eternal salvation, whom *he predestinated to the adoption of children by Jesus Christ, according to his own sovereign will*; and in pursuance of this grand and gracious design, he entered into a covenant of grace and peace with the Son of his love on their behalf, in which a Saviour was appointed, and all spiritual blessings provided for them.

In order to accomplish these gracious purposes of infinite mercy and eternal love towards apostate miserable wretches, I believe that the Son of God, being appointed from everlasting the Mediator of the covenant, and having engaged as surety on behalf of his people, who were become his care and charge, did, *in the fulness of time, become incarnate, took upon him the form of a servant*, paid the most consummate obedience to the divine law, perfectly performed the will of his Father, and finally, having all the sins of all his people imputed to him, and charged upon him, he died the ignominious, the painful and cursed death of the cross; pouring out his blood, yielding up his life, and offering his very soul a sacrifice, a vicarious atoning sacrifice, for their sins, and to expiate their innumerable and enormous crimes. In these sufferings of the Son of God on the cross I behold, in the clearest light, the infinite evil of sin displayed, and the awful wrath of God revealed against it, the law magnified, justice satisfied, and God himself well pleased.

I believe that Jesus the crucified arose from the dead the third day; by which he gave the highest possible evidence that the debt he became responsible for was perfectly paid,—the sins for which he suffered entirely expiated,—the divine law and divine justice fully satisfied,—the powers of darkness vanquished, and death itself overcome; at the same time declaring, in a way superior to all the power of language, that the sleeping dust of his saints shall be raised to a state of immortal life and endless glory.

I believe, that in order to the perfect performance of the various branches of his grand undertaking, having given undeniable evidence to his selected few, that he was risen indeed, and having imparted to them the necessary instructions before his final departure, he ascended triumphant to the right hand of the Majesty on high, where he shines and reigns the Incarnate God. There he is exalted as Head over all things for the good of his church, having the reins of government in both worlds put into his hands; so that he is not only to be acknowledged as King of Zion and ruler in his church, but also as the God of providence, and governor of the world. There also, as our ascended Redeemer, our exalted Head, having entered those blissful abodes as the forerunner of his people, and taken possession of them as their representative, he ever lives to plead all his merit, to improve all his influence as a faithful intercessor, as a prevailing

advocate on their behalf. Hence it is that our faith, in the time of trial, shall not entirely fail; that our prayers are heard, and our praises ascend with acceptance, before the eternal throne.

According to the same sacred canons of my faith and practice, I believe, that the justification of sinners in the sight of God, is purely, solely, entirely, by the righteousness of Christ imputed to them; without the consideration of any holy qualities wrought in them, or any works of righteousness performed by them either with or without the assistance of the Holy Spirit.

I believe the absolute necessity of regeneration in order to eternal life; and am fully persuaded, that *without holiness*, that is, a real love of God, producing cheerful obedience to his commands, *no man*, whatever his religious pretensions or professions may be, *shall see the Lord*.

I believe that regeneration, faith, and sanctification, are not the produce of man's free will and power, but the effects of a divine agency by the word of truth.

I believe, the certain, infallible perseverance in grace to glory, of all those who are regenerated by the Spirit of God, and justified by the obedience of Christ; they being *kept by the power of God, through faith unto salvation*.

As Jesus Christ, the great Head of the church, has instituted various ordinances to be observed by his people til his second coming, which are designed, under a divine influence, to promote their edification in all the graces and comforts of the Holy Spirit, so I believe he has appointed two positive institutions, the observation of which he has in a particular manner enjoined upon all his followers, that is *Baptism, and the Lord's Supper*; and the former as previously necessary to the latter.

I believe, that Baptism is immersion in water, *in the name of the Father, and of the Son, and of the Holy Ghost*, and is a lively emblem of the death, burial and resurrection of Jesus, as the representative of his people; and of their being cleansed from sin in the fountain of his blood, their dying to it, and rising again to newness of life. The requisite qualifications for this ordinance are, I further believe, faith in the Redeemer, and a profession of it. Nor does it appear, from the command of Christ, or the practice of his apostles, that we have any authority to administer this ordinance in any other way than immersion, or to any other subjects than such who appear, in a judgment of charity, to be thus qualified.

The Lord's Supper is an ordinance in which, by receiving the elements of bread and wine, according to the appointment of Christ, *we show forth his death*; and is designed, I am persuaded, to impress our minds with a lively sense of the evil of sin,—the sufferings of Jesus for it,—the benefits derived to us through those sufferings,—together with that union and communion which we have with him, and one with another.

As it is appointed for man once to die, and as in death the body is resolved into its primitive dust, so the immortal spirit returns to God who gave it. The souls of believers being dislodged from their earthly mansions, and made perfect in holiness, do, I believe, immediately enter into glory; but those of the wicked are immediately transmitted into the abodes of darkness and despair, and are reserved under everlasting chains, with apostate angels, till the judgment of the great day.

I believe that there will be a resurrection of the dead, both of the just and unjust, and that God has appointed a day, in which he will judge the world in

righteousness by Jesus Christ. At which awful and glorious period, all nations shall be convened before his great tribunal. Then will Jesus, the judge, make an everlasting separation between the righteous and the wicked: awarding eternal life and infinite happiness to the righteous; but everlasting death and never-ending torment to the wicked. The equity of which sentence, on either part, I am fully persuaded, will be admired and applauded by all holy intelligences, and acknowledged even by the damned themselves, to their aggravated woe. The sentence passed, speedy execution shall follow; for at the conclusion of the august, the solemn scene, *the wicked shall go away*, appalled and reluctant, *into everlasting burnings; but the righteous, cheerful and exulting, into life eternal.*

Such are the leading articles of my faith,—such the sentiments of my heart. These things, as a Christian, I again declare, I believe; and trust, that in some degree I have experienced their powerful, comforting, sanctifying influence on my soul. Such also are the doctrines I am determined, by Divine assistance, to preach, and to make the important subjects of my future ministrations. Notwithstanding, as I pretend not to infallibility of judgment, or to know all that is to be known in the present imperfect state, concerning God or his will, concerning Christ or his kingdom, I desire ever to have a mind open to conviction, and susceptible of truth, by whatever means it may please God to inform me of it; and when known, to communicate it to others, as cases and circumstances may require.

Further: I acknowledge it as my indispensable duty to cultivate a friendly freedom and brotherly affection with *all those who love our Lord Jesus Christ in sincerity*, and bear his image. Such, of whatever denomination they be, I desire to esteem as my brethren, members of the same mystical body, and fellow-heirs of the same eternal inheritance.

And now to Him who *purchased the church with his own blood, who walks in the midst of the seven golden candlesticks*, and exercises a tender care over the weakest and meanest of his flock,—to Him, I say, and for the edification of his people, those especially of this congregation, do I now desire to devote my strength, my life, my all; to be employed how, and as long, as his unerring wisdom shall direct and appoint. And the Lord grant that I may obtain mercy to be found faithful in that ministry I receive from him, living under the habitual remembrance of that awful account I am to render to him; that so, after I have preached to others, *I myself may not become a castaway*, being fully persuaded that a damned minister of the gospel is the most shocking character in hell; but, *taking heed to myself and to my doctrine*, may be enabled to give up my accounts with joy, *in the presence of our Lord Jesus Christ at his coming*. And as it is in Him, I desire to be found at the last, the universal audit; so it is *in his name* I humbly go forth to the important, the arduous, the honourable work. On Him I depend for assistance in it; to Him I look for success in the performance of it. Oh, my God! my adored Redeemer! my infinite, eternal All! let my own soul, and the souls of my hearers, be ever precious in thy sight! and grant that after the exercise of much fervent, mutual love, and the enjoyment of many spiritual comforts in these thy lower courts, we may finally arrive at those blissful regions, where love is perfect and joy perpetual; where hymns of holy wonder, and songs of devoutest praise, shall be our uninterrupted and everlasting employ! Amen and Amen.

APPENDIX I.

Seven Counties in which many Churches practise Free Communion:—

	No. of Churches in 1763.	No. of Churches in 1775.	No. of Churches in 1790.	No. of Churches in 1843.	Average number of Members in each in 1843.	Average in- crease in each in 1843.
Bedford ...	8	17	17	34	83	6
Oxford.....	5	2	5	17	65	12
Gloucester..	15	24	17	48	98	2½
Somerset...	10	15	14	51	87	6½
Dorset	1	1	3	12	50	3
Devon	8	14	11	54	69	9
Cornwall...	0	2	2	18	61	4½
	47	75	69	234	mean av. 79	6½

Seven Counties in which nearly all the Churches are Strict:—

	1	3	2	13	42	6½
Durham ...	1	3	2	13	42	6½
York	15	20	28	79	109	9½
Norfolk ...	6	9	11	46	82	5½
Suffolk ...	2	3	2	52	92	3
Stafford ...	1	0	2	27	60	6
Salop	5	3	4	19	55	6
Monmouth.	0	6	7	56	158	28
	30	45	56	201	mean av. 100	13½

APPENDIX K.

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Regular Baptists.....	8406		686,807	
Reformed Baptists	1848		118,618	
Anti-Mission Baptists.....	2035		67,845	
Free Will Baptists	1252		56,452	
Mennonite Baptists	400	13,941	58,000	987,722
Other Class of Baptists		170		19,331
		14,111		1,007,633
Presbyterian Old School.....	2572		200,830	
Presbyterian New School	1651		155,000	
Cumberland Presbyterians	480	4,643	50,000	405,830
Other Classes of Presbyterians.....		530		45,500
		5,173		451,330

THIRTY-TWO ARTICLES
OF
CHRISTIAN FAITH AND PRACTICE,
OR
BAPTIST
CONFESSION OF FAITH,
WITH SCRIPTURE PROOFS,
ADOPTED BY THE
MINISTERS AND MESSENGERS
OF THE
GENERAL ASSEMBLY,
WHICH MET IN LONDON
IN 1689.

ALSO,
THE BAPTIST CATECHISM,
WITH SCRIPTURE PROOFS.

WE the MINISTERS, and MESSENGERS of, and concerned for upwards of, one hundred BAPTIZED CHURCHES, in England and Wales (denying *Arminianism*), being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of Baptism) to recommend to their perusal the confession of our faith, which confession we own, as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith.

Hansard Knollys	...Pastor	Broken Wharf	London
William Kiffin	Do.	Devonshire-square	Do.
John Harris	Do.	Joiners' Hall	Do.
William Collins	Do.	Petty France	Do.
Hercules Collins	...Do.	Wapping	Do.
Robert Steed	Do.	Broken Wharf	Do.
Leonard Harrison	...Do.	Limehouse	Do.
George Barret	Do.	Mile End Green	Do.
Isaac Lamb	Do.	Pennington-street	Do.
Richard Adams	Minister	Shad Thames	Southwark
Benjamin Keach	...Pastor	Horse-lie-down	Do.
Andrew Gifford	...Do.	Bristol, Fryars	Som. & Glouc.
Thomas Vaux	Do.	Broadmead	Do.
Thomas Winnel	...Do.	Taunton	Do.
James Hitt	Preacher	Dalwood	Dorset
Richard Tidmarsh	...Minister	Oxford City	Oxon
William Facey	Pastor	Reading	Berks
Samuel Buttall	...Minister	Plymouth	Devon
Christopher Price	...Do.	Abergavenny	Monmouth
Daniel Finch	Do.	Kingsworth	Herts
John Ball	Do.	Tiverton	Devon
Edmond White	Pastor	Evershall	Bedford
William Prichard	...Do.	Blaenau	Monmouth
Paul Fruin	Minister	Warwick	Warwick
Richard Ring	Pastor	Southampton	Hants
John Tomkins	Minister	Abingdon	Berks
Toby Willes	Pastor	Bridgewater	Somerset
John Carter	Do.	Steventon	Bedford
James Web	Do.	Devizes	Wilts
Richard Sutton	Pastor	Tring	Herts
Robert Knight	Do.	Stukely	Bucks
Edward Price	Do.	Hereford City	Hereford
William Phips	Do.	Exon	Devon
William Hawkins	...Do.	Dimmock	Gloucester
Samuel Ewer	Do.	Hempstead	Herts
Edward Man	Do.	Houndsditch	London
Charles Archer	Do.	Hook-Norton	Oxon

In the name and on behalf of the whole assembly.

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TO THE JUDICIOUS AND IMPARTIAL READER.

COURTEOUS READER,

It is now many years since divers of us, with other sober Christians (then living and walking in the way of the Lord, that we profess,) did conceive ourselves to be under a necessity of publishing a Confession of our Faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession, by reason of the strange representation of them by some men of note, who had taken very wrong measures, and accordingly led others into misapprehensions of us and them; and this was first put forth about the year 1653, in the name of seven congregations then gathered in London; since which time divers impressions thereof have been dispersed abroad, and our end proposed in good measure answered: insomuch as many, and some of these men eminent both for piety and learning, were thereby satisfied that we were no way guilty of those heterodoxes and fundamental errors which had too frequently been charged upon us, without ground or occasion given on our part. And forasmuch as that Confession is not now commonly to be had, and also that many others have since embraced the same truth which is contained therein, it was judged necessary by us to join together in giving a testimony to the world, of our firm adhering to those wholesome principles, by the publication of this which is in your hand.

And forasmuch as our method and manner of expressing our sentiments in this, doth vary from the former (although the substance of this matter is the same,) we shall freely impart to you the reason and occasion thereof. One thing that greatly prevailed with us to undertake this work, was, not only to give a full account of ourselves to those Christians that differ from us about the subject of Baptism, but also, the profits that might from thence arise, unto those that have any account of our labours, in their instruction, and establishment in the great truths of the Gospel; in the clear understanding and steady belief of which, our comfortable walking with God, and fruitfulness before him, in all our ways, is most nearly concerned; and therefore

we did conclude it necessary to express ourselves the more fully and distinctly, and also to fix on such a method as might be most comprehensive of those things which we designed to explain our sense and belief of; and finding no defect, in this regard, in that fixed on by the Assembly, and, after them, by those of the congregational way, we did readily conclude it best to retain the same order in our present Confession; and also, when we observed that those last mentioned did in their confessions, (for reasons which seemed of weight both to themselves and others,) chuse not only to express their mind in words concurrent with the former in sense, concerning all those articles wherein they were agreed, but also, for the most part, without any variation of the terms; we did in like manner conclude it best to follow their example in making use of the very same words with them both, in these articles, which are very many, wherein our faith and doctrine is the same with theirs; and this we did, the more abundantly to manifest our consent with both, in all the fundamental articles of the Christian religion, as also with many others, whose orthodox Confessions have been published to the world, on behalf of the Protestants, in divers nations and cities: and also to convince all we have no itch to clog religion with new words, but do readily acquiesce in that form of sound words which hath been in consent with the Holy Scriptures, used by others before us; hereby declaring before God, angels and men, our hearty agreement with them in that wholesome Protestant doctrine, which with so clear evidence of Scriptures they have asserted; some things indeed are in some places added, some terms omitted, and some few changed; but these alterations are of such a nature as that we need not doubt any charge or suspicion of unsoundness in the faith, from any of our brethren upon the account of them.

In those things wherein we differ from others, we have expressed ourselves with all candour and plainness, that none might entertain jealousy of aught secretly lodged in our breasts, that we would not the world should be acquainted with; yet we hope we have also observed those rules of modesty and humility, as will render our freedom in this respect inoffensive, even to those whose sentiments are different from ours.

We have also taken care to affix texts of Scripture in the margin, or the confirmation of each article in our Confession; in which we have studiously endeavoured to select such as are most clear and pertinent for the proof of what is asserted by us: and our earnest

desire is, that all into whose hands this may come, would follow that never enough commended example of the noble Bereans, who searched the Scriptures daily, that they might find out whether the things preached to them were so or not.

There is one thing more which we sincerely profess, and earnestly desire credence for ; viz. That contention is most remote from our design, in all that we have done in this matter : and we hope the liberty of an ingenuous unfolding our principles, and opening our hearts unto our brethren, with the Scripture grounds on which our faith and practice leans, will by none of them be either denied to us or taken ill from us. Our whole design is accomplished, if we obtain that justice, as to be measured in our principles and practice, and the judgment of both by others, according to what we have now published ; which the Lord (whose eyes are as a flame of fire) knoweth to be the doctrine which with our hearts we most firmly believe, and sincerely endeavour to conform our lives to.

And oh, that other contentions being laid asleep, the only care and contention of all, upon whom the name of our blessed Redeemer is called, might for the future be, to walk humbly with their God, and, in the exercise of all love and meekness towards each other, to perfect holiness in the fear of the Lord, each one endeavouring to have his conversation such as becometh the Gospel ; and also suitable to his place and capacity ; vigorously to promote in others the practice of true religion, and undefiled in the sight of God our Father. And that in this backsliding day, we might not spend our breath in fruitless complaints of the evils of others, but may every one begin at home, to reform in the first place our own hearts and ways, and then to quicken all, that we may have influence upon, to the same work ; that if the will of God were so none might deceive themselves, by resting in, and trust to a form of godliness, without the power of it, and inward experience of the efficacy of those truths that are professed by them.

And verily there is one spring and cause of the decay of religion in our day, which we cannot but touch upon, and earnestly urge a redress of, and that is, the neglect of the worship of God in families, by those to whom the charge and conduct of them is committed. May not the gross ignorance and instability of many, with the profaneness of others, be justly charged upon their parents and masters who have not trained them up in the way wherein they ought to walk, when they were young, but have neglected those frequent and

solemn commands which the Lord hath laid upon them, so to catechise and instruct them, that their tender years might be seasoned with a knowledge of the truth of God, as revealed in the Scriptures? and also by their own omission of prayer, and other duties of religion in their families, together with the ill example of their loose conversation, have inured them first to neglect, and then contempt of all piety and religion. We know this will not excuse the blindness or wickedness of any; but certainly it will fall heavy upon those that have been thus the occasion thereof; they indeed die in their sins, but will not their blood be required of those under whose care they were, who yet permitted them to go on without warning, yea, led them into the paths of destruction! and will not the diligence of Christians, with respect to the discharge of these duties, in ages past, rise up in judgment against, and condemn many of those who would be esteemed such now

We shall conclude with our earnest prayer, That the God of all grace will pour out those measures of his Holy Spirit upon us, that the profession of truth may be accompanied with the sound belief, and diligent practice of it by us, that his Name may in all things be glorified, through Jesus Christ our Lord. Amen.

A CONFESSION OF FAITH.

CHAP. I.

OF THE HOLY SCRIPTURES.

1. The Holy Scripture is the only sufficient, certain, and infallible (A) rule of all saving knowledge, faith, and obedience; although the (B) light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation (C). Therefore it pleased the Lord at sundry times and in divers manners to reveal himself, and to declare that his will unto his church; and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto (D) writing; which maketh the holy scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased.

(A) 2 Tim. iii. 15, 16, 17.—And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Luke xvi. 29, 31.—Abraham said unto him, They have Moses and the prophets; let them hear them. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Eph. ii. 20.—And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

(B) Rom. i. 19, 20, 21.—Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse: Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Chap. ii. 14, 15.—For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. Ps. xix. 1, 2, 3.—The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard.

(C) Heb. i. 1.—God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

(D) Prov. xxii. 19–21.—That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto

A

thee? Rom. xv. 4.—For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 2 Pet. i. 19, 20.—We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation.

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these:—

OF THE OLD TESTAMENT.

Genesis	1 Kings	Ecclesiastes	Obadiah
Exodus	2 Kings	The Song of Songs	Jonah
Leviticus	1 Chronicles	Isaiah	Micah
Numbers	2 Chronicles	Jeremiah	Nahum
Deuteronomy	Ezra	Lamentations	Habakkuk
Joshua	Nehemiah	Ezekiel	Zephaniah
Judges	Esther	Daniel	Haggai
Ruth	Job	Hosea	Zachariah
1 Samuel	Psalms	Joel	Malachi
2 Samuel	Proverbs	Amos	

OF THE NEW TESTAMENT.

Matthew	1 Corinthians	1 Timothy	The first and
Mark	2 Corinthians	2 Timothy	second Epistles
Luke	Galatians	To Titus	of Peter
John	Ephesians	To Philemon	The first, second,
The Acts of the	Philippians	The Epistle to	and third Epis-
Apostles	Colossians	the Hebrews	tles of John
Paul's Epistle to	1 Thessalonians	Epistle of James	The Epistle of Jude
the Romans	2 Thessalonians		The Revelation.

All which are given by the (κ) inspiration of God, to be the rule of faith and life.

(κ) 2 Tim. iii. 16.—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

3. The books commonly called Apocrypha, not being of divine (κ) inspiration, are no part of the canon or rule of the scripture, and therefore are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

(κ) Luke xxiv. 27, 44.—And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Rom. iii. 2.—Much every way: chiefly, because that unto them were committed the oracles of God.

4. The authority of the holy scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon (α) God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God.

(α) 2 Peter i. 19—21.—We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Tim. iii. 16.—All scripture is given by inspiration of God,

and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Thess ii. 13.—But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. 1 John v. 9.—If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

5. We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the holy scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet notwithstanding, our (H) full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

(H) John xvi. 13, 14.—Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. 1 Cor. ii. 10—12.—But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 1 John ii. 20, 27.—But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

6. The whole counsel of God concerning all things (I) necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the holy scripture; unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

Nevertheless, we acknowledge the (K) inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word, and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be (L) ordered by the light of nature and christian prudence, according to the general rules of the Word, which are always to be observed.

(I) 2 Tim. iii. 15—17.—And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. Gal. i. 8, 9.—But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

(K) John vi. 45.—It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 1 Cor. ii. 9—12.—But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we

have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

(L) 1 Cor. xi. 13, 14.—Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you that, if a man have long hair it is a shame unto him? Chap. xiv. 26, 40.—How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. Let all things be done decently and in order.

7. All things in scripture are not alike (M) plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed and observed for salvation, are so (N) clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

(M) 2 Pet. iii. 16.—As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

(N) Ps. xix. 7.—The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. Ps. cxix. 130.—The entrance of thy words giveth light; it giveth understanding unto the simple.

8. The Old Testament in (O) Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore (P) authentic; so as in all controversies of religion, the church is finally to appeal to them (Q). But because these original tongues are not known to all the people of God, who have a right unto, and interest in the scriptures, and are commanded in the fear of God to read (R) and search them, therefore they are to be translated into the vulgar language of every nation unto which they (S) come, that the Word of God dwelling (T) plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the scriptures, may have hope.

(O) Rom. iii. 2.—Much every way: chiefly, because that unto them were committed the oracles of God.

(P) Isa. viii. 20.—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

(Q) Acts xv. 15.—And to this agree the words of the prophets; as it is written.

(R) John v. 39.—Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

(S) 1 Cor. xiv. 6, 9, 11, 12, 24, 28.—Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

(T) Col. iii. 16.—Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

9. The infallible rule of interpretation of scripture is the (v) scripture itself; and therefore when there is a question about the true and full sense of any scripture (which is not manifold, but one), it must be searched by other places that speak more clearly.

(v.) 2 Pet. i. 20, 21.—Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. Acts xv. 15, 16.—And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.

10. The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the holy scripture delivered by the Spirit, into which (x) scripture so delivered, our faith is finally resolved.

(x) Matt. xxii. 29, 31, 32.—Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. Eph. ii. 20.—And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Acts xxviii. 23.—And when they had appointed him a day, there came many to him into his lodgings; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

CHAP. II.

OF GOD AND OF THE HOLY TRINITY.

1. The Lord our God is but (A) one only living and true God; whose (B) subsistence is in and of himself, (C) infinite in being and perfection; whose essence cannot be comprehended by any but himself; (D) a most pure spirit, (E) invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is (F) immutable, (G) immense, (H) eternal, incomprehensible, (I) almighty, every way infinite, (K) most holy, most wise, most free, most absolute; (L) working all things according to the counsel of his own immutable and most righteous will (M) for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; (N) the rewarder of them that diligently seek him, and withal most just (O) and terrible in his judgments, (P) hating all sin, and who will by no means clear the (Q) guilty.

(A) 1 Cor. viii. 4, 6.—As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Deut. vi. 4.—Hear, O Israel: The Lord our God is one Lord.

(B) Jer. x. 10.—But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Isa. xlviii. 12.—Hearken unto me O Jacob and Israel, my called; I am he; I am first, I also am the last.

(C) Exod. iii. 14.—And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(d) John iv. 24.—God is a spirit: and they that worship him must worship him in spirit and in truth.

(e) 1 Tim. i. 17.—Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen. Deut. iv. 15, 16.—Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female.

(f) Mal. iii. 6.—For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

(g) 1 Kings viii. 27.—But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded.

(h) Ps. xc. 2.—Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

(i) Gen. xvii. 1.—And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

(k) Isa. vi. 3.—And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.

(l) Psalm cxv. 3.—But our God is in the heavens; he hath done whatsoever he hath pleased. Isa. xli. 10.—Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

(m) Prov. xvi. 4.—The Lord hath made all things for himself: yea, even the wicked for the day of evil. Rom. xi. 36.—For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

(n) Exod. xxxiv. 6, 7.—And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Heb. xi. 6.—But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

(o) Neh. ix. 32, 33.—Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou has done right, but we have done wickedly.

(p) Ps. v. 5, 6.—The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

(q) Exod. xxxiv. 7.—Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty: visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Nahum i. 2, 3.—God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

2. God, having all (a) life, (s) glory, (t) goodness, blessedness, in and of himself, is alone in and unto himself all-sufficient, not (v) standing in need of any creature which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them; he is the alone Fountain of all being, (x) of whom, through whom, and to whom are all things, and he hath most sovereign (y) dominion over all creatures, to do by them, for them, or upon them,

whatsoever himself pleaseth; in his sight (z) all things are open and manifest, his knowledge is (A 1) infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain: he is most holy in all his counsels, in all (B 1) his works, and in all his commands; to him is due, (C 1) from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them.

(a) John v. 26.—For as the Father hath life in himself; so hath he given to the Son to have life in himself.

(s) Ps. cxlviii. 13.—Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

(r) Ps. cxix. 68.—Thou art good, and doest good; teach me thy statutes.

(v) Job xxii. 2, 3.—Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? or is it gain to him, that thou makest thy ways perfect?

(x) Rom. xi. 34, 35, 36.—For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

(r) Dan. iv. 25, 34, 35.—That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

(z) Heb. iv. 13.—Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

(A 1) Ezek. xi. 5.—And the Spirit of the Lord fell upon me, and said unto me Speak: Thus saith the Lord; Thus have ye said, O house of Israel; for I know the things that come into your mind, every one of them. Acts xv. 18.—Known unto God are all his works from the beginning of the world.

(B 1) Ps. cxlv. 17.—The Lord is righteous in all his ways, and holy in all his works.

(C 1) Rev. v. 12, 13, 14.—Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said. Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

3. In this Divine and Infinite Being there are three subsistences, (D 1) the Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, each having the whole Divine Essence, (E 1) yet the Essence undivided: the Father is of none, neither begotten nor proceeding; the Son is (F 1) eternally begotten of the Father; the Holy Spirit (G 1) proceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in Nature and Being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.

(n 1) 1 John v. 7.—For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one. Matt. xxviii. 19.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14.—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

(x 1) Exod. iii. 14.—And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. John xiv. 11.—Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake. 1 Cor. viii. 6.—But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

(r 1) John i. 14, 18.—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

(o 1) John xv. 26.—But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. iv. 6.—And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.

CHAP. III.

OF GOD'S DECREE.

1. God hath (A) decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things, whatsoever comes to pass; yet so as thereby is God neither the author of sin (B) nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (C) established; in which appears his wisdom in disposing all things, and power and faithfulness (D) in accomplishing his decree.

(A) Isa. xli. 10.—Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Eph. i. 11.—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Heb. vi. 17.—Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. Rom. ix. 15, 18.—For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

(B) James i. 13.—Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. 1 John i. 5.—This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

(C) Acts iv. 27, 28.—For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. John xix. 11.—Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

(D) Numb. xxiii. 19.—God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Eph. i. 3, 4, 5.—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

2. Although God knoweth whatsoever may or can come to pass, upon all (E) supposed conditions, yet hath he not decreed anything, (F) because he foresaw it as future, or as that which would come to pass upon such conditions.

(E) Acts xv. 18.—Known unto God are all his works from the beginning of the world.

(F) Rom. ix. 11, 13, 16, 18.—For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. As it is written, Jacob have I loved, but Esau have I hated. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

3. By the decree of God, for the manifestation of his glory, (G) some men and angels are predestinated, or foreordained to eternal life through Jesus Christ, to the (H) praise of his glorious grace; others being left to act in their sin to their (I) just condemnation, to the praise of his glorious justice.

(G) 1 Tim. v. 21.—The elect angels. Matt. xxv. 34.—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

(H) Eph. i. 5, 6.—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

(I) Rom. ix. 22, 23.—What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Jude 4.—For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

4. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their (K) number so certain and definite, that it cannot be either increased or diminished.

(K) 2 Tim. ii. 19.—Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. John xiii. 18.—I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

5. Those of mankind (L) that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, (M) without any other thing in the creature as a condition or cause moving him thereunto.

(L) Eph. i. 4, 9, 11.—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. viii. 30.—Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. 2 Tim. i. 9.—Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 1 Thess. v. 9.—For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

(M) Rom. ix. 13, 16.—As it is written, Jacob have I loved, but Esau have I hated. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Eph. ii. 5, 12.—Even when we were dead in sins, hath

quicken'd us together with Christ, (by grace ye are saved). That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

6. As God hath appointed the elect unto glory, so he hath by the eternal and most free purpose of his will, foreordained (n) all the means thereunto; wherefore they who are elected, being fallen in Adam, (o) are redeemed by Christ, are effectually (p) called unto faith in Christ, by his Spirit working in due season are justified, adopted, sanctified, and kept by his power through faith (q) unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect (r) only.

(n) 1 Pet. i. 2.—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 2 Thess. ii. 13.—But we are bound to give thanks a way to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

(o) 1 Thess. v. 9, 10.—For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.

(p) Rom. viii. 30.—Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 2 Thess. ii. 13.—But we are bound to give thanks a way to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

(q) 1 Pet. i. 5.—Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

(r) John x. 26.—But ye believe not, because ye are not of my sheep, as I said unto you. Chap. xvii. 9.—I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine. Chap. vi. 64.—But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

7. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their (s) eternal election; so shall this doctrine afford matter (t) of praise, reverence, and admiration of God, and (u) of humility, diligence, and abundant (x) consolation to all that sincerely obey the gospel.

(s) 1 Thess. i. 4, 5.—Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. 2 Pet. i. 10.—Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail.

(t) Eph. i. 6.—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Rom. xi. 33.—O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

(u) Rom. xi. 5, 6, 20.—Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.

(x) Luke x. 20.—Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

CHAP. IV.

OF CREATION.

1. In the beginning it pleased God the Father, (A) Son, and Holy Spirit, for the manifestation of the glory of (B) his eternal power, wisdom and goodness, to create or make the world, and all things therein, (C) whether visible or invisible, in the space of six days, and all very good.

(A) John i. 2, 3.—The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. Heb. i. 2.—By whom also he made the worlds. Job xxvi. 13.—By his spirit he hath garnished the heavens.

(B) Rom. i. 20.—For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.

(C) Col. i. 16.—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him. Gen. i. 31.—And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

2. After God had made all other creatures, he created (D) man, male and female, with (E) reasonable and immortal souls, rendering them fit unto that life to God for which they were created; being (F) made after the image of God, in knowledge, righteousness, and true holiness; having the law of God (G) written in their hearts, and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was (H) subject to change.

(D) Gen. i. 27.—So God created man in his own image, in the image of God created he him; male and female created he them.

(E) Gen. ii. 7.—And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

(F) Eccles. vii. 29.—God hath made man upright. Gen. i. 26.—And God said, Let us make man in our image, after our likeness.

(G) Rom. ii. 14, 15.—For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts.

(H) Gen. iii. 6.—And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat.

3. Besides the law written in their hearts, they received (I) a command not to eat of the tree of knowledge of good and evil, which whilst they kept, they were happy in their communion with God, and had dominion (K) over the creatures.

(I) Gen. ii. 17.—But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

(K) Gen. i. 28.—And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

CHAP. V.

OF DIVINE PROVIDENCE.

1. God the good Creator of all things, in his infinite power and wisdom, doth (A) uphold, direct, dispose, and govern all creatures and things, from the greatest even to the (B) least, by his most wise and holy providence, to the end for the which they were created, according unto his infallible foreknowledge, and the free and immutable counsel of his (C) own will; to the praise of the glory of his wisdom, power, justice, infinite goodness and mercy.

(A) Heb. i. 3.—Upholding all things by the word of his power. Job xxxviii. 11.—And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed. Isa. xli. 10, 11.—Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Ps. cxxxv. 6.—Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

(B) Matt. x. 29, 30, 31.—Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

(C) Eph. i. 11.—Predestinated according to the purpose of him who worketh all things after the counsel of his own will.

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (D) immutably and infallibly; so that there is not anything befalls any (E) by chance, or without his providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either (F) necessarily, freely, or contingently.

(D) Acts ii. 23.—Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

(E) Prov. xvi. 33.—The lot is cast into the lap; but the whole disposing thereof is of the Lord.

(F) Gen. viii. 22.—While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

3. God in his ordinary providence (G) maketh use of means, yet is free (H) to work without, (I) above, and (K) against them at his pleasure.

(G) Acts xxvii. 31, 44.—Paul said to the centurion and the soldiers, Except these abide in the ship, ye cannot be saved. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land. Isa. lv. 10, 11.—For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

(H) Hosea i. 7.—But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

(I) Rom. iv. 19, 20, 21.—And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but

was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform.

(α) Dan. iii. 27.—And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that his determinate counsel (L) extendeth itself even to the first fall, and all other sinful actions both of angels and men; and that not by a bare permission, which also he most wisely and powerfully (M) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to his most holy (N) ends; yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (O) approver of sin.

(L) Rom. xi. 32, 33, 34.—For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? 2 Sam. xxiv. 1.—And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. 1 Chron. xxi. 1.—And Satan stood up against Israel, and provoked David to number Israel.

(M) 2 Kings xix. 28.—Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. Ps. lxxvi. 10.—Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

(N) Gen. i. 20.—But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Isa. x. 6, 7, 12.—I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks.

(O) Ps. i. 21.—These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. 1 John ii. 16.—For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

5. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, (P) that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.

So that whatsoever befalls any of his elect is by his appointment, for his glory, (Q) and their good.

(P) 2 Chron. xxxii. 25, 26, 31.—But Hezekiah rendered not again according to the benefit done unto him: for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

(q) Rom. viii. 28.—We know that all things work together for good to ^{them} that love God, to them who are the called according to his purpose.

6. As for those wicked and ungodly men whom God, as a righteous judge, for former sin doth (b) blind and harden ; from them he not only withholdeth his (s) grace, whereby they might have been enlightened in their understanding, and wrought upon in their hearts ; but sometimes also withdraweth (t) the gifts which they had, and exposeth them to such (v) objects as their corruption makes occasion of sin ; and withal, (x) gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they (y) harden themselves, under those means which God useth for the softening of others.

(a) Rom. i. 24, 25, 26, 28.—Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves ; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is against nature : And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Chap. xi. 7, 8.—What then ? Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear ;) unto this day.

(a) Dent. xxix. 4.—Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

(t) Matt. xiii. 12.—For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath

(v) Dent. ii. 30.—But Sihon king of Heshbon would not let us pass by him : for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. 2 Kings viii. 12, 13.—And Hazael said, Why weepeth my lord ? And he answered, Because I know the evil that thou wilt do unto the children of Israel : their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing ? and Elisha answered, The Lord hath shewed me that thou shalt be king over Syria.

(x) Ps. lxxxi. 11, 12.—But my people would not hearken to my voice ; and Israel would none of me. So I gave them up unto their own hearts' lust : and they walked in their own counsels. 2 Thess. ii. 10, 11, 12.—With all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie : That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

(y) Exod. viii. 15, 32.—But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them ; as the Lord had said. And Pharaoh hardened his heart at this time also, neither would he let the people go. Isa. vi. 9, 10.—And he said, Go, and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. 1 Pet. ii. 7, 8.—Unto you therefore which believe he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient : whereunto also they were appointed.

7. As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of his (z) church, and disposeth of all things to the good thereof.

(z) 1 Tim. iv. 10.—The living God, who is the Saviour of all men, specially of those that believe. Amos ix. 8, 9.—Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth ; saying that I

will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Isa. xlii. 3, 4, 5.—For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west.

CHAP. VI

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, (A) and threatened death upon the breach thereof, yet he did not long abide in this honour; (B) Satan using the subtilty of the serpent to subdue Eve, then by her seducing Adam, who without any compulsion did wilfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit, which God was pleased according to his wise and holy counsel to permit, having purposed to order it to his own glory.

(A) Gen. ii. 16, 17.—And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

(B) Gen. iii. 12, 13.—And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

2. Our first parents by this sin fell from their (C) original righteousness and communion with God, and we in them, whereby death came upon all; (D) all becoming dead in sin, and wholly defiled (E) in all the faculties and parts of soul and body.

(C) Rom. iii. 23.—For all have sinned, and come short of the glory of God.

(D) Rom. v. 12.—Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

(E) Tit. i. 15.—Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. Gen. vi. 5.—And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Jer. xvii. 9.—The heart is deceitful above all things, and desperately wicked: who can know it? Rom. iii. 10—18.—As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre: with their tongue they have used deceit: the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways; And the way of peace have they not known: There is no fear of God before their eyes.

3. They being the (F) root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation, being now (G) conceived in sin, and by nature children (H) of wrath, the servants of sin, the subjects (I) of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus (K) set them free.

(F) Rom. v. 12—19.—Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For

until the law sin was in the world : but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift : for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one ; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation ; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners ; so by the obedience of one shall many be made righteous. 1 Cor. xv. 21, 22, 45, 49.—For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. And as it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

(c) Ps. li. 5.—Behold I was shapen in iniquity ; and in sin did my mother conceive me. Job. xiv. 4.—Who can bring a clean thing out of an unclean ? not one.

(n) Eph. ii. 3.—Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.

(1) Rom. vi. 23.—For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord. Chap. v. 12.—Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.

(x) Heb. ii. 14, 15.—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ; And deliver them who through fear of death were all their lifetime subject to bondage. 1 Thess. i. 10.—And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

4. From this original corruption, whereby we are (L) utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do (M) proceed all actual transgressions.

(L) Rom. viii. 7.—Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. Col. i. 21.—And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

(M) James i. 14, 15.—But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death. Matt. xv. 19.—For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

5. The corruption of nature, during this life, doth (N) remain in those that are regenerated ; and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly (O) sin.

(N) Rom. vii. 18, 23.—For I know that in me (that is in my flesh) dwelleth no good thing : for to will is present with me ; but how to perform that which is good I find not. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Eccles. vii. 20.—For there is not a just man upon earth, that doeth good, and sinneth not. 1 John i. 8.—If we say that we have no sin, we deceive ourselves, and the truth is not in us.

(O) Rom. vii. 23, 24, 25.—But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am ! who shall deliver me from the body of this death ? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin. Gal. v. 17.—For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other ; so that ye cannot do the things that ye would.

CHAP. VII.

OF GOD'S COVENANT.

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their creator, yet they could never have attained the reward of life but by some (A) voluntary condescension on God's part, which he hath been pleased to express by way of covenant.

(A) Luke xvii. 10.—So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do. Job xxxv. 7, 8.—If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.

2. Moreover, man having brought himself (B) under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein he freely offereth unto sinners (C) life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and (D) promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

(B) Gen. ii. 17.—But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gal. iii. 10.—For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Rom. iii. 20, 21.—Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

(C) Rom. viii. 3.—For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Mark xvi. 15, 16.—And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. John iii. 16.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(D) Ezek. xxxvi. 26, 27.—A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. John vi. 44, 45.—No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Ps. cx. 3.—Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the (A) seed of the woman, and afterward by farther steps, until the full (B) discovery thereof was completed in the New Testament; and it is founded in that (C) eternal covenant transaction that was between the Father and the Son about the redemption of the elect; and it is alone by the grace of this covenant that all of the posterity of fallen Adam that ever were (D) saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocence.

(A) Gen. iii. 15.—And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

(F) Heb. i. 1.—God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

(G) 2 Tim. i. 9.—Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Tit. i. 2.—In hope of eternal life, which God, that cannot lie, promised before the world began.

(H) Heb. xi. 6, 13.—But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Rom. iv. 1, 2, &c.—What shall we say then that Abraham our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. Acts iv. 12.—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. John viii. 56.—Your Father Abraham rejoiceth to see my day; and he saw it, and was glad.

CHAP. VIII.

OF CHRIST THE MEDIATOR.

1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, (A) to be the Mediator between God and man; the (B) prophet, (C) priest, and (D) king; (E) head and saviour of his church, the (F) heir of all things, and (G) judge of the world; unto whom he did from all eternity (H) give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

(A) Isa. xlii. 1.—Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. 1 Pet. i. 19, 20.—But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

(B) Acts iii. 22.—For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

(C) Heb. v. 5, 6.—So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

(D) Ps. ii. 6.—Yet have I set my king upon my holy hill of Zion. Luke i. 33.—And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

(E) Eph. i. 22, 23.—And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

(F) Heb. i. 2.—Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

(G) Acts xvii. 31.—Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(H) Isa. liii. 10.—Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. John xvii. 6.—I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have

kept thy word. Rom. viii. 30.—Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the father's glory, of one substance and equal with him who made the world, who upholdeth and governeth all things he hath made, did, when the fulness of time was come, take upon him (ι) man's nature, with all the essential properties and common infirmities thereof, (κ) yet without sin; being conceived by the Holy Spirit coming down upon her, and the power of the Most High overshadowing her; (λ) and so was made of a woman, of the tribe of Judah, of the seed of Abraham and David, according to the scriptures; so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man yet one (μ) Christ, the only mediator between God and man.

(ι) John i. 14.—And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. Gal. iv. 4.—But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law.

(κ) Rom. viii. 3.—For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Heb. ii. 14, 16, 17.—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. iv. 15.—For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

(λ) Luke i. 27, 31, 35.—To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.

(μ) Rom. ix. 5.—Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. 1 Tim. ii. 5.—For there is one God, and one mediator between God and men, the man Christ Jesus.

3. The Lord Jesus in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed (π) with the Holy Spirit above measure, having in him (ο) all the treasures of wisdom and knowledge; in whom it pleased the Father that (ρ) all fulness should dwell, to the end that being (q) holy, harmless, undefiled, and full (κ) of grace and truth, he might be thoroughly furnished to execute the office of a mediator and (s) surety; which office he took not upon himself, but was thereunto (r) called by his Father; who also put (v) all power and judgment in his hand, and gave him commandment to execute the same.

(π) Ps. xiv. 7.—Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Acts x. 38.—How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. John iii. 34.—For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

(ο) Col. ii. 3.—In whom are hid all the treasures of wisdom and knowledge.

(ρ) Col. i. 19.—For it pleased the Father that in him should all fulness dwell.

(q) Heb. vii. 26.—For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

(r) John i. 14.—And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

(s) Heb. vii. 22.—By so much was Jesus made a surety of a better testament.

(t) Heb. v. 5.—So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son; to-day have I begotten thee.

(u) John v. 22, 27.—For the Father judgeth no man, but hath committed all judgment unto the Son: And hath given him authority to execute judgment also, because he is the Son of man. Matt. xviii. 18.—And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Acts ii. 36.—Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

4. This office the Lord Jesus did most (x) willingly undertake, which that he might discharge he was made under the law, (y) and did perfectly fulfil it, and underwent the (z) punishment due to us, which we should have borne and suffered, being made (A 1) sin and a curse for us; enduring most grievous sorrows (B 1) in his soul, and most painful sufferings in his body; was crucified, and died, and remained in the state of the dead, yet saw no (C 1) corruption: on the (D 1) third day he arose from the dead with the same (E 1) body in which he suffered, with which he also (F 1) ascended into heaven, and there sitteth at the right hand of his Father (G 1) making intercession, and shall (H 1) return to judge men and angels at the end of the world.

(x) Ps. xl. 7, 8.—Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. Heb. x. 5—10.—Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. John x. 18.—No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

(y) Gal. iv. 4.—But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law. Matt. iii. 15.—And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.

(z) Gal. iii. 13.—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Isa. liii. 6.—All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 1 Pet. iii. 18.—For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

(A 1) 2 Cor. v. 21.—For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

(B 1) Matt. xxvi. 37, 38.—And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Luke xxii. 44.—And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Matt. xxvii. 46.—And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani; that is to say, My God, my God, why hast thou forsaken me?

(C 1) Acts xiii. 37.—But he, whom God raised again, saw no corruption.

(n 1) 1 Cor. xv. 8, 4.—For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, And that he was buried, and that he rose again the third day according to the scriptures.

(m 1) John xx. 25, 27.—The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe. Then saith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

(r 1) Mark xvi. 19.—So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Acts i. 9, 10, 11.—And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

(o 1) Rom. viii. 34.—Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Heb. ix. 24.—For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

(u 1) Acts x. 42.—And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. Rom. xiv. 9, 10.—For to this end Christ both died, and rose, and revived that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. Acts i. 10.—And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel. 2 Pet. ii. 4.—For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, (r 1) hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven (κ 1) for all those whom the Father hath given unto him.

(i 1) Heb. ix. 14.—How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Chap. x. 14.—For by one offering he hath perfected for ever them that are sanctified. Rom. iii. 25, 26.—Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

(κ 1) John xvii. 2.—As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Heb. ix. 15.—And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

6. Although the price of redemption was not actually paid by Christ till after his incarnation, (L 1) yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed, and signified to be the seed which should bruise the serpent's head; (M 1) and the Lamb slain from the foundation of the world, (N 1) being the same yesterday, and to-day, and for ever.

(L 1) 1 Cor. iv. 10.—We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Heb. iv. 2.—For unto us was the gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it. 1 Pet. i. 10, 11.—Of which salvation the prophets have enquired and searched

diligently, who prophesied of the grace that should come unto you : searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

(m 1) Rev. xiii. 8.—And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

(n 1) Heb. xiii. 8.—Jesus Christ the same yesterday, and to-day, and for ever.

7. Christ in the work of mediation acteth according to both natures, by each nature doing that which is proper to itself ; yet by reason of the unity of the person, that which is proper to one nature is sometimes, in scripture, attributed to the person (o 1) denominated by the other nature.

(o 1) John iii. 13.—And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. Acts xx. 28.—Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

8. To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually (r 1) apply and communicate the same, making intercession for them ; uniting them to himself by his Spirit, (q 1) revealing unto them, in and by the Word, the mystery of salvation, persuading them to believe and obey, (x 1) governing their hearts by his Word and Spirit, and (s 1) overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and (t 1) unsearchable dispensation ; and all of free and absolute grace, without any condition foreseen in them to procure it.

(r 1) John vi. 37.—All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out. Chap. x. 15, 16.—As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. And other sheep I have which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold and one shepherd. Chap. xvii. 9.—I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine. Rom. v. 10.—For if when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved by his life.

(q 1) John xvii. 6.—I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. Eph. i. 9.—Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. 1 John v. 20.—And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true ; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

(x 1) Rom. viii. 9, 14.—But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. For as many as are led by the Spirit of God, they are the sons of God.

(s 1) Ps. cx. 1.—The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 1 Cor. xv. 25, 26.—For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

(t 1) John iii. 8.—The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit. Eph. i. 8.—Wherein he hath abounded toward us in all wisdom and prudence.

9. This office of mediator between God and man is proper (u 1) only to Christ, who is the prophet, priest, and king of the church of God ; and may not be either in whole, or any part thereof, transferred from him to any other.

(v 1) 1 Tim. ii. 5.—For there is one God and one mediator between God and men, the man Christ Jesus.

10. This number and order of offices is necessary ; for in respect of our (x 1) ignorance, we stand in need of his prophetic office ; and in respect of our alienation from God, (x 1) and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God ; and in respect of our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office (z 1) to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

(x 1) John i. 18.—No man hath seen God at any time ; the only begotten which is in the bosom of the Father, he hath declared him.

(x 1) Col. i. 21.—And you, that were sometime alienated and enemies in your mind, by wicked works, yet now hath he reconciled. Gal. v. 17.—For the flesh lusteth against the spirit, and the spirit against the flesh : and these are contrary the one to the other ; so that ye cannot do the things that ye would.

(z 1) John xvi. 8.—And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Ps. cx. 3.—Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning : thou hast the dew of thy youth. Luke i. 74, 75.—That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear. In holiness and righteousness before him, all the days of our life.

CHAP. IX.

OF FREE WILL.

1. God hath indured the will of man with that natural liberty and power of acting upon choice, that it is (A) neither forced, nor by any necessity of nature determined to do good or evil.

(A) Matt. xvii. 12.—But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed : likewise shall also the Son of man suffer of them. James i. 14.—But every man is tempted, when he is drawn away of his own lust and enticed. Deut. xxx. 19.—I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing : therefore choose life, that both thou and thy seed may live.

2. Man, in his state of innocency, had freedom and power to will and to do that (B) which was good and well-pleasing to God, but yet (c) was unstable, so that he might fall from it.

(B) Eccles. vii. 20.—Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions.

(c) Gen. iii. 6.—And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat.

3. Man, by his fall into a state of sin, hath wholly lost (D) all ability of will to any spiritual good accompanying salvation ; so as a natural man, being altogether averse from that good, (E) and dead in sin, is not able by his own strength to (F) convert himself, or to prepare himself thereunto.

(D) Rom. v. 6.—For when we were yet without strength, in due time Christ died for the ungodly. Chap. viii. 7.—Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be.

(κ) Eph. ii. 1, 5.—And you hath he quickened who were dead in trespasses and sins. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved).

(ρ) Tit. iii. 3, 4, 5.—For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. John vi. 44.—No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day.

4. When God converts a sinner, and translates him into the state of grace, (g) he freeth him from his natural bondage under sin, and by his grace alone enables him (h) freely to will and to do that which is spiritually good; yet so as that by reason of his (i) remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

(g) Col. i. 13.—Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. John viii. 36.—If the Son therefore shall make you free, ye shall be free indeed.

(h) Phil. ii. 13.—For it is God which worketh in you both to will and to do of his good pleasure.

(i) Rom. vii. 15, 18, 19, 21, 23.—For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not that I do. I find then a law, that, when I would do good, evil is present with me. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

5. The will of man is made (κ) perfectly and immutably free to good alone in the state of glory only.

(κ) Eph. iv. 13.—Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

CHAP. X.

OF EFFECTUAL CALLING.

1. Those whom God hath predestinated unto life, he is pleased in his appointed and accepted time, (A) effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation (B) by Jesus Christ; enlightening their minds spiritually and savingly (C) to understand the things of God; taking away their (D) heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them (E) to that which is good, and effectually drawing them to Jesus Christ; yet so as they come (F) most freely, being made willing by his grace.

(A) Rom. viii. 30.—Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Chap. xi. 7.—What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. Eph. i. 10, 11.—That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. 2 Thess. ii. 13, 14.—But we are bound to give thanks alway to

God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth; Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

(a) Eph. ii. 1—6.—And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;) And hath raised us up, together, and made us sit together in heavenly places in Christ Jesus.

(c) Acts xxvi. 18.—To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Eph. i. 17, 18.—That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

(d) Ezek. xxxvi. 26.—A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

(e) Deut. xxx. 6.—And the Lord God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. Ezek. xxxvi. 27.—And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Eph. i. 19.—And what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power.

(f) Ps. cx. 3.—Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. Cant. i. 4.—Draw me, we will run after thee. The king hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee.

2. This effectual call is of God's free and special grace alone, (g) not from anything at all foreseen in man, nor from any power or agency in the creature, (h) being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit; he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less (i) power than that which raised up Christ from the dead.

(g) 2 Tim. i. 9.—Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Eph. ii. 8.—For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

(h) 1 Cor. ii. 14.—But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Eph. ii. 5.—Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved). John v. 25.—Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

(i) Eph. i. 19, 20.—And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

3. Infants dying in infancy (κ) are regenerated and saved by Christ through the Spirit; who worketh when and where and (ι) how he pleaseth; so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

(x) John iii. 3, 5, 6.—Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit is spirit.

(z) John iii. 8.—The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.

4. Others not elected, although they may be called by the ministry of the Word, (x) and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly (x) come to Christ, and therefore cannot be saved; much less can men that receive not the Christian religion (o) be saved, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

(y) Matt. xxii. 14.—For many are called, but few are chosen. Chap. xiii. 20, 21.—But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. Heb. vi. 4, 5.—For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come.

(w) John vi. 44, 45, 65.—No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. And he said, therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 1 John ii. 24, 25.—Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life.

(o) Acts iv. 12.—Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. John iv. 22.—Ye worship ye know not what: we know what we worship: for salvation is of the Jews. Chap. xvii. 3.—And this is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

CHAP. XI.

OF JUSTIFICATION.

1. Those whom God effectually calleth, he also freely (A) justifieth, not by infusing righteousness into them, but (B) by pardoning their sins, and by accounting and accepting their persons as (C) righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other (D) evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness, they (E) receiving and resting on him and his righteousness by faith, which faith they have not of themselves; it is the gift of God.

(A) Rom. iii. 24.—Being justified freely by his grace, through the redemption that is in Christ Jesus. Chap. viii. 30.—Moreover whom he did predestinate them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

(a) Rom. iv. 5, 6, 7, 8.—But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Eph. i. 7.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

(c) 1 Cor. i. 30, 31.—But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption : That according as it is written, He that glorieth, let him glory in the Lord. Rom. v. 17, 18, 19.—For if by one man's offence death reigned by one ; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation ; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners ; so by the obedience of one shall many be made righteous.

(d) Phil. iii. 8, 9.—Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Eph. ii. 8, 9, 10.—For by grace are ye saved through faith ; and that not of yourselves : it is the gift of God : Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(e) John i. 12.—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Rom. v. 17.—For if by one man's offence death reigned by one ; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

2. Faith thus receiving and resting on Christ and his righteousness, is the (f) alone instrument of justification ; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, (g) but worketh by love.

(v) Rom. iii. 28.—Therefore we conclude that a man is justified by faith without the deeds of the law.

(o) Gal. v. 6.—For in Christ Jesus neither circumcision availeth any thing nor uncircumcision ; but faith which worketh by love. James ii. 17, 22, 26.—Even so faith, if it hath not works, is dead, being alone. Seest thou how faith wrought with his works, and by works was faith made perfect. For as the body without the spirit is dead, so faith without works is dead also.

3. Christ, by his obedience and death, did fully discharge the debt of all those that are justified ; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction (h) to God's justice in their behalf ; yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both (i) freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be (k) glorified in the justification of sinners.

(m) Heb. x. 14.—For by one offering he hath perfected for ever them that are sanctified. 1 Pet. i. 18, 19.—Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot. Isa. liii. 5, 6.—But he was wounded for our transgressions ; he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all.

(1) Rom. viii. 32.—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ? 2 Cor. v. 21.—For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him.

(x) Rom. iii. 26.—To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Eph. i. 6, 7.—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Chap. ii. 7.—That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Jesus Christ.

4. God did from all eternity decree to (x) justify all the elect, and Christ did in the fulness of time die for their sins, and rise (m) again for their justification; nevertheless they are not justified personally, until the Holy Spirit doth in due time (x) actually apply Christ unto them.

(x) Gal. iii. 8.—And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed. 1 Pet. i. 2.—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied. 1 Tim. ii. 6.—Who gave himself a ransom for all, to be testified in due time.

(m) Rom. iv. 25.—Who was delivered for our offences, and was raised again for our justification.

(w) Col. i. 21, 22.—And you, that were some time alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblameable, and unreprouvable in his sight. Tit. iii. 4, 5, 6, 7.—But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

5. God doth continue to (o) forgive the sins of those that are justified, and although they can never fall from the state of (p) justification, yet they may, by their sins, fall under God's (q) fatherly displeasure; and in that condition they have not usually the light of his countenance restored unto them, until they (r) humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

(o) Matt. vi. 12.—And forgive us our debts as we forgive our debtors. 1 John i. 7, 9.—But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

(p) John x. 28.—And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

(q) Ps. lxxxix. 81, 82, 83.—If they break my statutes and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

(r) Ps. xxxii. 5.—I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. Ps. li.—Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me, &c. Matt. xxvi. 75.—And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

6. The justification of believers under the Old Testament was, in all these respects, (s) one and the same with the justification of believers under the New Testament.

(s) Gal. iii. 9.—So then they which be of faith are blessed with faithful Abraham. Rom. iv. 22, 23, 24.—And therefore it was imputed to him for righteousness. Now, it was not written for his sake alone that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

CHAP. XII.

OF ADOPTION.

All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace (A) of adoption, by which they are taken into the number, and enjoy the liberties and (B) privileges of children of God, have his (C) name put upon them, (D) receive the Spirit of adoption, (E) have access to the throne of grace with boldness, are enabled to cry *Abba, Father*, are (F) pitied, (G) protected, (H) provided for, and (I) chastened by him as by a Father, yet never (K) cast off, but sealed (L) to the day of redemption, and inherit the promises (M) as heirs of everlasting salvation.

(A) Eph. i. 5.—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. iv. 4, 5.—But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

(B) John i. 12.—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Rom. viii. 17.—And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together.

(C) 2 Cor. vi. 18.—And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Rev. iii. 12.—Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

(D) Rom. viii. 15.—For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry *Abba, Father*.

(E) Gal. iv. 6.—And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, *Abba, Father*. Eph. ii. 18.—For through him we both have access by one Spirit unto the Father.

(F) Ps. ciii. 13.—Like as a father pitieth his children, so the Lord pitieth them that fear him.

(G) Prov. xiv. 26.—In the fear of the Lord is strong confidence; and his children shall have a place of refuge.

(H) 1 Pet. v. 7.—Casting all your care upon him; for he careth for you.

(I) Heb. xii. 6.—For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

(K) Isa. liv. 8, 9.—In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. Lam. iii. 31.—For the Lord will not cast off for ever.

(L) Eph. iv. 30.—And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

(M) Heb. i. 14.—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Chap. vi. 12.—That ye be not slothful, but followers of them who through faith and patience inherit the promises.

CHAP. XIII.

OF SANCTIFICATION.

1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also (A) farther sanctified, really and personally, through the same virtue, (B) by his Word and Spirit dwelling in them; (C) the dominion of the whole body of sin is destroyed, (D) and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and (E) strengthened in all saving graces, to the (F) practice of all true holiness, without which no man shall see the Lord.

(A) Acts xx. 32.—And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Rom. vi. 5, 6.—For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin.

(B) John xvii. 17.—Sanctify them through thy truth: thy word is truth. Eph. iii. 16, 17, 19.—That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. 1 Thess. v. 21, 22, 23.—Prove all things: hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

(C) Rom. iv. 14.—For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

(D) Gal. v. 24.—And they that are Christ's have crucified the flesh with the affections and lusts.

(E) Col. i. 11.—Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

(F) 2 Cor. vii. 1.—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Heb. xii. 14.—Follow peace with all men, and holiness, without which no man shall see the Lord.

2. This sanctification is (G) throughout in the whole man, yet imperfect (H) in this life; there abideth still some remnants of corruption in every part, whence ariseth a (I) continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

(G) 1 Thess. v. 23.—And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

(H) Rom. vii. 18, 23.—For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

(I) Gal. v. 17.—For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. 1 Pet. ii. 11.—Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

8. In which war, although the remaining corruption for a time may much (κ) prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the (L) regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God, (κ) pressing after an heavenly life, in evangelical obedience to all the commands which Christ, as Head and King, in his Word hath prescribed to them.

(κ) Rom. vii. 23.—But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

(L) Rom. vi. 14.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

(κ) Eph. iv. 15, 16.—But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. 2 Cor. iii. 18.—But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. Chap. vii. 1.—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

CHAP. XIV.

OF SAVING FAITH.

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ (A) in their hearts, and is ordinarily wrought by the ministry of the (B) Word; by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased (C) and strengthened.

(A) 2 Cor. iv. 13.—We having the same spirit of faith, according as it is written I believed, and therefore have I spoken; we also believe, and therefore speak Eph. ii. 8.—For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

(B) Rom. x. 14, 17.—How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God.

(C) Luke xvii. 5.—And the Apostles said unto the Lord, Increase our faith. 1 Pet. ii. 2.—As new-born babes, desire the sincere milk of the word, that ye may grow thereby. Acts xx. 32.—And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

2. By this faith a Christian believeth to be true (D) whatsoever is revealed in the Word for the authority of God himself, and also apprehendeth an excellency therein (E) above all other writings and all things in the world, as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fulness of the Holy Spirit in his workings and operations; and so is enabled to (F) cast his soul upon the truth thus believed; and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the (G) commands, trembling at the

(H) threatenings, and embracing the (I) promises of God for this life and that which is to come; but the principal acts of saving faith have immediate relation to Christ, accepting, receiving and resting upon (K) him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

(D) Acts xxiv. 14.—But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.

(E) Ps. xix. 7, 8, 9, 10.—The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb. Ps. cxix. 72.—The law of thy mouth is better unto me than thousands of gold and silver.

(F) 2 Tim. i. 12.—For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

(G) John xv. 14.—Ye are my friends, if ye do whatsoever I command you.

(N) Isa. lxvi. 2.—For all those things hath mine hand made, and all those things have been, said the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

(I) Heb. xi. 13.—These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

(K) John i. 12.—But as many as received him to them gave he power to become the sons of God, even to them that believe on his name. Acts xvi. 31.—And they said, Believe in the Lord Jesus Christ and thou shalt be saved, and thy house — Gal. ii. 20.—I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Acts xv. 11.—But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

3. This faith, although it be different in degrees, and may be weak (L) or strong, yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith (M) and common grace of temporary believers; and, therefore, though it may be many times assailed and weakened, yet it gets (N) the victory, growing up in many to the attainment of a full (O) assurance through Christ, who is both the author (P) and finisher of our faith.

(L) Heb. v. 13, 14.—For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Matt. vi. 30.—Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Rom. iv. 19, 20.—And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.

(M) 2 Pet. i. 1.—Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ.

(N) Eph. vi. 16.—Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 1 John v. 4, 5.—For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

(O) Heb. vi. 11, 12.—And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises. Col. ii. 2.—

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.

(*r*) Heb. xii. 2.—Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

CHAP. XV.

OF REPENTANCE UNTO LIFE AND SALVATION.

1. Such of the elect as are converted at riper years, having (*A*) sometimes lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

(*A*) Tit. iii. 2, 3, 4, 5.—To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

2. Whereas there is none that doth good and sinneth (*B*) not, and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling (*C*) be renewed through repentance unto salvation.

(*B*) Eccles. vii. 20.—For there is not a just man upon earth, that doeth good, and sinneth not.

(*C*) Luke xxii. 31, 32.—And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

3. This saving repentance is an (*D*) evangelical grace, whereby a person being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrency, (*E*) praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to (*F*) walk before God unto all well-pleasing in all things.

(*D*) Zech. xii. 10.—And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. Acts xi. 18.—When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

(*E*) Ezek. xxxvi. 31.—Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. 2 Cor. vii. 11.—For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

(*F*) Ps. cxix. 6.—Then shall I not be ashamed, when I have respect unto all thy commandments. Ps. cxix. 128.—Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his (g) particular known sins particularly.

(g) Luke xix. 8.—And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four fold. 1 Tim. i. 13, 15.—Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

5. Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation, that although there is no sin so small but it deserves (h) damnation, yet there is no sin so great that it shall bring damnation on them that (i) repent, which makes the constant preaching of repentance necessary.

(h) Rom. vi. 23.—For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

(i) Isa. i. 16, 17.—Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Chap. lv. 7.—Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

CHAP. XVI

OF GOOD WORKS.

1. Good works are only such as God hath (A) commanded in his Holy Word, and not such as without the warrant thereof are devised by men out of blind zeal, (B) or upon any pretence of good intentions.

(A) Mic. vi. 8.—He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Heb. xiii. 21.—Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

(B) Matt. xv. 9.—But in vain do they worship me, teaching for doctrines the commandments of men. Isa. xxix. 13.—Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.

2. These good works, done in obedience to God's commandments, are the fruits and evidences (c) of a true and lively faith; and by them believers manifest their (d) thankfulness, strengthen their (e) assurance, edify their (f) brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify (g) God, whose workmanship they are, created in Christ Jesus (h) thereunto, that having their fruit unto holiness they may have the end (i) eternal life.

(c) James ii. 18, 22.—Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Seest thou how faith wrought with his works, and by works was faith made perfect.

(d) Ps. cxvi. 12, 13.—What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.

(n) 1 John ii. 3, 6.—And hereby we do know that we know him, if we keep his commandments. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 2 Pet. i. 5—11.—And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; And to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and had forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

(p) Matt. v. 16.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

(q) 1 Tim. vi. 1.—Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 1 Pet. ii. 15.—For so is the will of God that with well-doing ye may put to silence the ignorance of foolish men. Phil. i. 11.—Which in time past was to thee unprofitable, but now profitable to thee and to me.

(r) Eph. ii. 10.—For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(s) Rom. vi. 22.—But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit (κ) of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an (L) actual influence of the same Holy Spirit, to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in (m) stirring up the grace of God that is in them.

(κ) John xv. 4, 5.—Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

(L) 2 Cor. iii. 5.—Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God. Phil. i. 13.—Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

(m) Phil. ii. 12.—Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. Heb. vi. 11, 12.—And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end; That ye be not slothful, but followers of them who through faith and patience inherit the promises. Isa. lxiv. 7.—And there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that (π) they fall short of much which in duty they are bound to do.

(π) Job ix. 2, 3.—I know it is so of a truth; but how should a man be just with God? If he will contend with him, he cannot answer him one of a thousand. Gal. v. 17.—For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would. Luke xvii. 10.—So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

5. We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our (o) former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from his (p) Spirit, and as they are wrought by us they are defiled (q) and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

(o) Rom. iii. 20.—Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. Eph. ii. 8, 9.—For by grace are ye saved through faith; and that not of yourselves. It is the gift of God. Not of works, lest any man should boast. Rom. iv. 6.—Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

(p) Gal. v. 22, 23.—But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

(q) Isa. lxiv. 6.—But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Ps. cxlvi. 2.—And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in (r) him; not as though they were in this life wholly unblameable and unreprovable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is (s) sincere, although accompanied with many weaknesses and imperfections.

(r) Eph. i. 6.—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 1 Pet. ii. 5.—Ye also, as lively stones, are built up in spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

(s) Matt. xxv. 21, 23.—His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Heb. vi. 10.—For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister.

7. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and (t) others; yet because they proceed not from a heart purified by (u) faith, nor are done in a right manner according to the (w) word, nor to a right end, the (x) glory of God, they are therefore sinful, and cannot please God, nor make a man meet to receive grace from (y) God, and yet their neglect of them is more sinful and (z) displeasing to God.

(t) 2 Kings x. 30.—And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. 1 Kings xxi. 27, 29.—And it came to pass when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. Tcest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house.

(u) Gen. iv. 5.—But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. Heb. xi. 4, 6.—By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained

witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

(w) 1 Cor. xiii. 1.—Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling symbol.

(x) Matt. vi. 2, 5.—Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

(y) Amos v. 21, 22.—I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings, and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Rom. ix. 16.—So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Tit. ii. 5.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.

(z) Job xxi. 14, 15.—Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Matt. xxv. 41, 42, 43.—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.

CHAP. XVII.

OF THE PERSEVERANCE OF THE SAINTS.

1. Those whom God hath accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, (A) but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from (B) them, yet he is still the same, (C) and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all eternity.

(A) John x. 28, 29.—And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. Phil. i. 6.—Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. 2 Tim. ii. 19.—Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 1 John ii. 19.—They went out from us; but they were not of us; for if they had been of us, they would not doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

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(s) Ps. lxxxix. 31, 32.—If they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. 1 Cor. xi. 32.—But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

(c) Mal. iii. 6.—For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of (D) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (E) and union with him, the (F) oath of God, the abiding of his Spirit, and the (G) seed of God within them, and the nature of the (H) covenant of grace; from all which ariseth also the certainty and infallibility thereof.

(D) Rom. viii. 30.—Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Chap. ix. 11, 16.—For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

(E) Rom. v. 9, 10.—Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. John xiv. 19.—Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also.

(F) Heb. vi. 17, 18.—Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

(G) 1 John iii. 9.—Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

(H) Jer. xxxii. 40.—And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

3. And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous (I) sins, and for a time continue therein, whereby they incur (K) God's displeasure and grieve his Holy Spirit, come to have their graces and (L) comforts impaired, have their hearts hardened, and their consciences wounded, (M) hurt and scandalize others, and bring temporal judgments (N) upon themselves, yet they shall renew their (O) repentance and be preserved through faith in Christ Jesus to the end.

(I) Matt. xvi. 70, 72, 74.—But he denied before them all, saying, I know not what thou sayest. And again he denied with an oath, I do not know the man. Then began he to curse and to swear, saying, I know not the man, and immediately the cock crew.

(K) Isa. lxiv. 5, 9.—Thou meetest him that rejoiceth and worketh righteousness; those that remember thee in thy ways: behold thou art wroth; for we have sinned: in those is continuance, and we shall be saved. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Eph. iv. 30.—And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

(L) Ps. li. 10, 12.—Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

(M) Ps. xxxii. 3, 4.—When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

(w) 2 Sam. xii. 14.—Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

(o) Luke xxii. 32, 61, 62.—But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And the Lord turned, and looked upon Peter: and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly.

CHAP. XVIII.

OF THE ASSURANCE OF GRACE AND SALVATION.

1. Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, (A) which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured (B) that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them (C) ashamed.

(A) Job. viii. 13, 14.—So are the paths of all that forget God; and the hypocrite's hope shall perish: Whose hope shall be cut off, and whose trust shall be a spider's web. Matt. vii. 23.—Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity.

(B) 1 John ii. 3.—And hereby we do know that we know him, if we keep his commandments. Chap. iii. 14, 18, 19, 21, 24.—We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death. My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. Beloved of our heart condemn us not, then have we confidence toward God. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us by the Spirit which he hath given us. Chap. v. 13.—These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

(C) Rom. v. 2, 5.—By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us.

2. This certainty is not a bare conjectural and probable persuasion grounded upon (D) a fallible hope, but an infallible assurance of faith founded on the blood and righteousness of Christ (E) revealed in the Gospel; and also upon the inward (F) evidence of those graces of the Spirit unto which promises are made, and on the testimony of the (G) Spirit of adoption, witnessing with our spirits that we are the children of God; and, as a fruit thereof, keeping the heart both (H) humble and holy.

(D) Heb. vi. 11, 19.—And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

(E) Heb. vi. 17, 18.—Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

(p) 2 Pet. i. 4, 5, 10, 11.—Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

(q) Rom. viii. 15, 16.—For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

(r) 1 John iii. 1—3.—Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be (i) partaker of it; yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, (k) attain thereunto: and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper (l) fruits of this assurance;—so far is it (m) from inclining men to looseness.

(i) Isa. l. 10.—Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Likewise read the entire of Ps. lxxviii.; and Ps. lxxvi. 1—12.

(k) 1 John iv. 13.—Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit. Heb. vi. 11, 12.—And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end; That ye be not slothful, but followers of them who through faith and patience inherit the promises.

(l) Rom. v. 1, 2, 5.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. Chap. xiv. 17.—For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Ps. cxix. 32.—I will run the way of thy commandments, when thou shalt enlarge my heart.

(m) Rom. vi. 1, 2.—What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Tit. ii. 11, 12, 14.—For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as (n) by negligence in preserving of it, by (o) falling into some special sin which woundeth the conscience and grieveth the Spirit; by some sudden or (p) vehement temptation, by God's withdrawing the (q) light of his countenance, and suffering even such as fear him to walk in darkness and to have no light, yet are they never destitute of the (r) seed of God and life (s) of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the opera-

tion of the Spirit, this assurance may in due time be (r) revived, and by the which, in the meantime, they are (v) preserved from utter despair.

(M) Cant. v. 2, 8, 6.—I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet, how shall I defile them? I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

(O) Ps. li. 8, 12, 14.—Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

(P) Ps. cxvi. 11.—I said in my haste, All men are liars. Ps. lxxvii. 7, 8.—Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fall for evermore? Ps. xxxi. 22.—For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

(Q) Ps. xxx. 7.—Lord by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

(N) 1 John iii. 9.—Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

(S) Luke xxii. 32.—But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

(T) Ps. xlii. 5, 11.—Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise him for the help of his countenance. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

(V) Lam. iii. 26—31.—It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach. For the Lord will not cast off for ever.

CHAP. XIX.

OF THE LAW OF GOD.

1. God gave to Adam a law of universal obedience (A) written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil; by which he bound him and all his posterity to personal, entire, exact, and perpetual (B) obedience; promised life upon the fulfilling, and (C) threatened death upon the breach of it, and endued him with power and ability to keep it.

(A) Gen. i. 27.—So God created man in his own image: in the image of God created he him, male and female created he them. Eccles. vii. 29.—Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

(B) Rom. x. 5.—For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

(C) Gal. iii. 10, 12.—For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. And the law is not of faith: but, The man that doeth them shall live in them.

2. The same law that was first written in the heart of man (D) continued to be a perfect rule of righteousness after the fall, and was

delivered by God upon Mount Sinai, in (n) ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

(n) Rom. ii. 14, 15.—For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

(o) Deut. x. 4.—And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me.

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, (p) prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions (q) of moral duties, all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end, (r) abrogated and taken away.

(p) Heb. x. 1.—For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year, continually make the comers thereunto perfect. Col. ii. 17.—Which are a shadow of things to come; but the body is of Christ.

(q) 1 Cor. v. 7.—Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

(r) Col. ii. 14, 16, 17.—Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of a new moon, or of the Sabbath days; Which are a shadow of things to come; but the body is of Christ. Eph. ii. 14, 16.—For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. And that he might reconcile both to God in one body by the cross, having slain the enmity thereby.

4. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general (x) equity only being of modern use.

(x) 1 Cor. ix. 8—10.—Say I then these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written: That he that ploweth should plow in hope, and that he that thraresheth in hope should be partaker of his hope.

5. The moral law doth for ever bind all, (y) as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the (z) authority of God the creator, who gave it; neither doth Christ in the Gospel any way dissolve, (a) but much strengthen this obligation.

(y) Rom. xiii. 8—10.—Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal. Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment. It is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. James ii. 8, 10, 11, 12.—If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.

(L) James ii. 10, 11.—For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

(M) Matt. v. 17, 18, 19.—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Rom. iii. 31.—Do we then make void the law through faith, God forbid: yea, we establish the law.

6. Although true believers be not under the law as a covenant of works, (N) to be thereby justified or condemned, yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; (O) discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ and the perfection of his obedience: it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. These promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being (P) under the law and not under grace.

(N) Rom. vi. 14.—For sin shall not have dominion over you: for ye are not under the law, but under grace. Gal. ii. 16.—Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Rom. viii. 1.—There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit. Chap. x. 4.—For Christ is the end of the law for righteousness to every one that believeth.

(O) Rom. iii. 20.—Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Chap. vii. 7.—What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

(P) Rom. vi. 12—14.—Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. [The reader is likewise referred to 1 Pet. iii. 8—13.]

7. Neither are the forementioned uses of the law (Q) contrary to the grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing (R) and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

(Q) Gal. iii. 21.—Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

(R) Ezek. xxxvi. 27.—And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

CHAP. XX.

OF THE GOSPEL, AND OF THE EXTENT OF THE GRACE THEREOF.

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, (A) the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise the (B) gospel, as to the substance of it, was revealed, and therein effectual for the conversion and salvation of sinners.

(A) Gen. iii. 15.—And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

(B) Rev. xiii. 8.—And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

2. This promise of Christ, and salvation by him, is revealed only by (C) the Word of God; neither do the works of creation or providence, with the light of nature, (D) make discovery of Christ, or of grace by him, so much as in a general or obscure way; much less that men destitute of the revelation of him by the promise or gospel, (E) should be enabled thereby to attain saving faith or repentance.

(C) Rom. i. 17.—For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

(D) Rom. x. 14, 15, 17.—How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! So then faith cometh by hearing, and hearing by the Word of God.

(E) Prov. xxix. 18.—Where there is no vision the people perish: but he that keepeth the law, happy is he. Isa. xxv. 7.—And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. Chap. lx. 2, 3.—For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

3. The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the (F) sovereign will and good pleasure of God, not being annexed by virtue of any promise to the due improvement of men's natural abilities by virtue of common light received without it, which none ever did (G) make, or can so do: and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

(F) Ps. cxlvii. 10.—He delighteth not in the strength of the horse, he taketh not pleasure in the legs of a man. Acts xvi. 7.—After they were come to Mysia, they assayed to go into Bythnia: but the spirit suffered them not.

(G) [Read Rom. i. 18th ver. to the end.]

4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened

or regenerated, there is moreover necessary an effectual insuperable (π) work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life, without which no other means will effect (i) their conversion unto God.

(π) Ps. cx. 8.—Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 1 Cor. ii. 14.—But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Eph. i. 19, 20.—And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

(i) John vi. 44.—No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 2 Cor. iv. 4, 6.—In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

CHAP. XXI.

OF CHRISTIAN LIBERTY AND LIBERTY OF CONSCIENCE.

1. The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and (A) curse of the law, and in their being delivered from this present evil (B) world, bondage to (C) Satan, and dominion (D) of sin, from the (E) evil of afflictions, the fear and sting (F) of death, the victory of the grave, and (G) everlasting damnation; as also in their (H) free access to God, and their yielding obedience unto him, not out of a slavish fear, (i) but a child-like love and willing mind.

All which were common also to believers under the law (π) for the substance of them; but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the (L) free Spirit of God, than believers under the law did ordinarily partake of.

(A) Gal. iii. 13.—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

(B) Gal. i. 4.—Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.

(C) Acts xxvi. 18.—To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

(D) Rom. viii. 3.—For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.

(E) Rom. viii. 28.—And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

(F) 1 Cor. xv. 54—57.—So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

(g) 2 Thess. i. 10.—When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

(h) Rom. viii. 15.—For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

(i) Luke i. 73–75.—The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. 1 John iv. 18.—There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love.

(k) Gal. iii. 9, 14.—So then they which be of faith are blessed with faithful Abraham. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

(l) John vii. 38, 39.—He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water (But this spake he of the Spirit which they that believe in him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) Heb. x. 19–21.—Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way consecrated for us through the veil, that is to say, his flesh: And having an high priest over the house of God.

2. God alone is (m) Lord of the conscience, and hath left it free from the doctrines and commandments of men (n) which are in any thing contrary to his word, or not contained in it. So that to believe such doctrines, or obey such commands out of conscience, (o) is to betray true liberty of conscience; and the requiring of an (p) implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

(m) James iv. 12.—There is one lawgiver, who is able to save and to destroy; who art thou that judgest another? Rom. xiv. 4.—Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand.

(n) Acts iv. 19, 29.—But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. And now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word. 1 Cor. vii. 23.—Ye are bought with a price, be not ye the servants of men. Matt. xv. 9.—but in vain they do worship me, teaching for doctrines the commandments of men.

(o) Col. ii. 20, 22, 23.—Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Which all are to perish with the using,) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

(p) 1 Cor. iii. 5.—Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 2 Cor. i. 24.—Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.

3. They who upon pretence of Christian liberty do practise any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel (q) to their own destruction, so they wholly destroy (r) the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our lives.

(q) Rom. vi. 1, 2.—What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?

(r) Gal. v. 13.—For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 2 Pet. ii. 18, 21.—For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

CHAP. XXII.

OF RELIGIOUS WORSHIP AND THE SABBATH DAY.

1. The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, (A) and with all the might. But the acceptable way of worshipping the true God, is (B) instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or (C) any other way not prescribed in the Holy Scriptures.

(A) Jer. x. 7.—Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. Mark xii. 33.—And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.

(B) Deut. xii. 32.—What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

(C) Exod. xx. 4, 5, 6.—Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him (D) alone; not to angels, saints, or any other (E) creatures; and since the fall, not without a (F) mediator, nor in the mediation of any other but (G) Christ alone.

(D) Matt. iv. 9, 10.—And saith unto him, all these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. John vi. 23.—Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks.—Matt. xxviii. 19.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(E) Rom. i. 25.—Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. Col. ii. 18.—Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Rev. xix. 10.—And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: Worship God: for the testimony of Jesus is the Spirit of prophecy.

(F) John xiv. 6.—Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

(G) 1 Tim. ii. 5.—For there is one God, and one mediator between God and men, the man Christ Jesus.

3. Prayer, with thanksgiving, being one part of natural worship, is by God required of (H) all men. But that it may be accepted, it is to be made in the (I) name of the Son, by the help (K) of the Spirit, according to (L) his will; with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a (M) known tongue.

(n) Ps. xcv. 1—7.—O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his arm. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. Ps. lxxv. 2.—O thou that hearest prayer, unto thee shall all flesh come.

(i) John xiv. 13, 14.—And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

(x) Rom. viii. 26.—Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

(L) 1 John v. 14.—And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us.

(M) 1 Cor. xiv. 16, 17.—Else, when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified.

4. Prayer is to be made for things lawful, and for all sorts of men living, (n) or that shall live hereafter; but not (o) for the dead, nor for those of whom it may be known that they have sinned (r) the sin unto death.

(N) 1 Tim. ii. 1, 2.—I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 2 Sam. vii. 29.—Therefore, now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it; and with thy blessing let the house of thy servant be blessed for ever.

(o) 2 Sam. xii. 21—23.—Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

(r) 1 John v. 16.—If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

5. The (q) reading of the Scriptures, preaching, and (r) hearing the Word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to (s) the Lord; as also the administration (t) of baptism, and (u) the Lord's supper, are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence and godly fear; moreover, solemn humiliation, (x) with fastings, and thanksgivings, upon (y) special occasions, ought to be used in an holy and religious manner.

(q) 1 Tim. iv. 13.—Till I come, give attendance to reading, to exhortation, to doctrine.

(a) 2 Tim. iv. 2.—Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. Luke viii. 18.—Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

(s) Col. iii. 16.—Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs,

singing with grace in your hearts to the Lord. Eph. v. 19.—Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

(τ) Matt. xxviii. 19, 20.—Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

(υ) 1 Cor. xi. 26.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

(x) Esther iv. 16.—Go gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise, and so will I go in unto the king, which is not according to the law: and if I perish, I perish. Joel ii. 12.—Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.

(γ) Exod. xv. 1, &c.—Then sang Moses and the children of Israel this song unto the Lord, and spake saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. [Read to the 19th verse, and also Ps. cvii.]

6. Neither prayer nor any other part of religious worship, is now under the gospel, tied unto, or made more acceptable by any place in which it is (z) performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth; as in (A 1) private families (B 1) daily, and (C 1) in secret, each one by himself so more solemnly in the public assemblies, which are not carelessly nor wilfully to be (D 1) neglected or forsaken, when God by his word or providence calleth thereto.

(z) John iv. 21.—Jesus saith unto her, Woman, believe me the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Mal. i. 11.—For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. 1 Tim. ii. 8.—I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

(A 1) Acts x. 2.—A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

(B 1) Matt. vi. 11.—Give us this day our daily bread. Ps. lv. 17.—Evening, and morning, and at noon, will I pray and cry aloud; and he shall hear my voice.

(C 1) Matt. vi. 6.—But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

(D 1) Heb. x. 25.—Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching. Acts ii. 42.—And they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers.

7. As it is of the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive, moral and perpetual commandment, binding all men, in all ages, he hath particularly appointed one day in seven for a (E 1) sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, (F 1) which is called the Lord's Day: and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

(E 1) Exod. xx. 8.—Remember the Sabbath day, to keep it holy.

(F 1) 1 Cor. xvi. 1, 2.—Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week

let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Acts xx. 7.—And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. Rev. i. 10.—I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet.

8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy (a 1) rest all day, from their own works, words and thoughts, about their worldly employment and recreations, but also are taken up the whole time in the public and private exercises of his worship, and in the duties (H 1) of necessity and mercy.

(a 1) Isa. lviii. 13.—If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Neh. xiii. 15, 23.—In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab.

(H 1) Matt. xii. 1, 13.—At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

CHAP. XXIII.

OF LAWFUL OATHS AND VOWS.

1. A lawful oath is a part of religious worship, (A) wherein the person swearing in truth, righteousness, and judgment, solemnly calleth God to witness what he sweareth, (B) and to judge him according to the truth or falseness thereof.

(A) Exod. xx. 7.—Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Deut. x. 20.—Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Jer. iv. 2.—And thou shalt swear, The Lord liveth in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

(B) 2 Chron. vi. 22, 23.—If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house: Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

2. The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be (c) abhorred; yet as in matter of weight and moment, for confirmation of truth, (D) and ending all strife, an oath is warranted by the word of God; so a lawful oath being imposed (E) by lawful authority in such matters, ought to be taken.

(c) Matt. v. 34, 37.—But I say unto you, Swear not at all: neither by heaven; for it is God's throne. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. James v. 12.—But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

(d) Heb. vi. 16.—For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 2 Cor. i. 23.—Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

(e) Neh. xiii. 25.—And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

3. Whosoever taketh an oath warranted by the word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the (f) Lord is provoked, and for them this land mourns.

(f) Levit. xix. 12.—And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. Jer. xxiii. 10.—For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

4. An oath is to be taken in the plain and (g) common sense of the words, without equivocation or mental reservation.

(g) Ps. xxiv. 4.—He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5. A vow, which is not to be made to any creature, but to God alone, (h) is to be made and performed with all religious care and faithfulness; but popish monastical vows (i) of perpetual single life, professed (k) poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious (l) and sinful snares, in which no Christian may entangle himself.

(h) Ps. lxxvi. 11.—Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared. Gen. xxviii. 20—22.—And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace; then shall the Lord be my God: And this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

(i) 1 Cor. vii. 2, 9.—Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband. But if they cannot contain, let them marry: for it is better to marry than to burn.

(k) Eph. iv. 28.—Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

(l) Matt. xix. 11.—But he said unto them, All men cannot receive this saying, save they to whom it is given.

CHAP. XXIV.

OF THE CIVIL MAGISTRATE.

1. God, the supreme Lord and King of all the world, hath ordained civil (A) magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

(A) Rom. xiii. 1—4.—Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to

thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

2. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain (B) justice and peace, according to the wholesome laws of each kingdom and commonwealth: so for that end they may lawfully now, under the New Testament, (c) wage war upon just and necessary occasions.

(B) 2 Sam. xxiii. 3.—The God of Israel said, the Rock of Israel spake to me: He that ruleth over men must be just, ruling in the fear of God. Ps. lxxxii. 3, 4.—Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked.

(c) Luke iii. 14.—And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

3. Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, (B) but for conscience sake; and we ought to make supplications and prayers for kings and all that are in authority, (c) that under them we may live a quiet and peaceable life, in all godliness and honesty.

(B) Rom. xiii. 5—7.—Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. 1 Pet. ii. 17.—Honour all men. Love the brotherhood. Fear God. Honour the king.

(c) 1 Tim. ii. 1, 2.—I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.

CHAP. XXV.

OF MARRIAGE.

1. Marriage is to be between one man and one woman; (A) neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

(A) Gen. ii. 24.—Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Mal. ii. 15.—And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. Matt. xix. 5, 6.—And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

2. Marriage was ordained for the mutual help (B) of husband and wife, (c) for the increase of mankind with a legitimate issue, and for (D) preventing of uncleanness.

(B) Gen. ii. 18.—And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

(c) Gen. i. 28.—And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

(n) 1 Cor. vii. 2, 9.—Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. But if they cannot contain, let them marry: for it is better to marry than to burn.

3. It is lawful for (n) all sorts of people to marry, who are able with judgment to give their consent; yet it is the duty of Christians (r) to marry in the Lord; and therefore such as profess the true religion, should not marry with infidels, (g) or idolators; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

(n) Heb. xiii. 4.—Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 1 Tim. iv. 3.—Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

(r) 1 Cor. vii. 39.—The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

(g) Neh. xiii. 25–27.—And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon King of Israel sin by these things? Yet among many nations was there no King like him who was beloved of his God, and God made him King over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

4. Marriage ought not to be within the degrees of consanguinity (h) or affinity, forbidden in the word; nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, (i) so as those persons may live together as man and wife.

(h) The reader is referred to the 18th chapter of Leviticus.

(i) Mark vi. 18.—For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 1 Cor. v. 1.—It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

CHAP. XXVI.

OF THE CHURCH.

1. The catholic or universal church, which (with respect to the internal work of the spirit and truth of grace) may be called invisible, consists of the whole (A) number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

(A) Heb. xii. 23.—To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. Col. i. 18.—And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. Eph. i. 10, 22, 23.—That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all. Chap. v. 23, 27, 32.—For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. This is a great mystery: but I speak concerning Christ and the church.

2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ, according unto it, not

destroying their own profession by any errors, everting the foundation, or unholiness of conversation, (B) are and may be called visible saints ; (C) and of such ought all particular congregations to be constituted.

(A) 1 Cor. i. 2.—Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. Acts xi. 26.—And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

(C) Rom. i. 7.—To all that be in Rome, beloved of God, called to be saints : Grace to you and peace from God our Father, and the Lord Jesus Christ. Eph. i. 20–22.—Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : And hath put all things under his feet, and gave him to be the head over all things to the church.

3. The purest churches under heaven are subject (D) to mixture and error ; and some have so degenerated as to become (E) no churches of Christ, but synagogues of Satan : nevertheless Christ always hath had, and ever shall have a (F) kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

(D) Read the 2nd and 3rd chap. of Revelations.

(E) Rev. xviii. 2.—And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 2 Thess. ii. 11, 12.—And for this cause God shall send them strong delusion, that they should believe a lie : That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

(F) Matt. xvi. 18.—And I say also unto thee, That thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it. Ps. lxxii. 17.—His name shall endure for ever : his name shall be continued as long as the sun : and men shall be blessed in him : all nations shall call him blessed. Ps. cii. 28.—The children of thy servants shall continue, and their seed shall be established before thee. Rev. xii. 17.—And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

4. The Lord Jesus Christ is the head of the church, in whom, by the appointment of the Father, (G) all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner ; neither can the Pope of Rome in any sense be head thereof, but is (H) that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God ; whom the Lord shall destroy with the brightness of his coming.

(G) Col. i. 18.—And he is the head of the body, the church : who is the beginning, the first-born from the dead ; that in all things he might have the pre-eminence. Matt. xxviii. 18–20.—And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen. Eph. iv. 11, 12.—And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

(H) The reader is referred to 2 Thess. ii. Chap., the 2nd to 9th verses inclusive.

5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his Spirit, (I) those that are given unto him by his Father, that they may walk before him in all the (K) ways of

obedience, which he prescribeth to them in his word. Those thus called, he commandeth to walk together in particular societies, or (L) churches, for their mutual edification, and the due performance of that public worship, which he requireth of them in the world.

(i) John x. 16.—And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. John xii. 32.—And I, if I be lifted up from the earth, will draw all men unto me.

(k) Matt. xxviii. 20.—Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

(l) Matt. xviii. 15–20.—Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

6. The members of these churches are (m) saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ; and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, (n) in professed subjection to the ordinances of the Gospel.

(m) Rom. 1. 7.—To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. 1 Cor. 1. 2.—Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

(n) Acts ii. 41, 42.—Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers. Acts v. 13, 14.—And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women. 2 Cor. ix. 13.—Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men.

7. To each of these churches thus gathered, according to his mind, declared in his word, he hath given all that (o) power and authority, which is any way needful for their carrying on that order in worship and discipline, which he hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

(o) Matt. xviii. 17, 18.—And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 1 Cor. v. 4, 5.—In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Chap. v. 13.—But them that are without God judgeth. Therefore put away from among yourselves that wicked person. 2 Cor. ii. 6–8.—Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him.

8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church, (so called and gathered,) for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are (r) bishops, or elders, and deacons.

(r) Acts xx. 17, 28.—And from Miletus he sent to Ephesus, and called the elders of the church. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Phil. i. 1.—Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common (q) suffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of hands of the (r) eldership of the church, if there be any before constituted therein; and of a deacon (s) that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

(q) Acts xiv. 23.—And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

(r) 1 Tim. iv. 14.—Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

(s) Acts vi. 3, 5, 6.—Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: Whom they set before the Apostles: and when they had prayed, they laid their hands on them.

10. The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word and prayer, (t) with watching for their souls, as they that must give an account to Him; it is incumbent on the churches to whom they minister, not only to give them all due respect, (u) but also to communicate to them of all their good things, according to their ability, so as they may have a comfortable supply, without being themselves (x) entangled in secular affairs; and may also be capable of exercising (y) hospitality towards others; and this is required by the law of nature, (z) and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

(t) Acts vi. 4.—But we will give ourselves continually to prayer, and to the ministry of the word. Heb. xiii. 17.—Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

(u) 1 Tim. v. 17, 18.—Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. Gal. vi. 6, 7.—Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.

(x) 2 Tim. ii. 4.—No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

(r) 1 Tim. iii. 2.—A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.

(z) 1 Cor. ix. 6, 14.—Or I only and Barnabas, have not we power to forbear working? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.

11. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the word, by way of office, yet the work of preaching the word is not so peculiarly confined to them, but that others also (A 1) gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

(A 1) Acts xi. 19–21.—Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed and turned unto the Lord. 1 Pet. iv. 10, 11.—As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also (B 1) under the censures and government thereof, according to the rule of Christ.

(B 1) 1 Thess. v. 14.—Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. 2 Thess. iii. 6, 14, 15.—Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.

13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, (C 1) in the further proceeding of the church.

(C 1) Matt. xviii. 16–17.—Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Eph. iv. 2, 3.—With all lowliness and meekness, with long-suffering, forbearing one another in love; Endeavouring to keep the unity of the spirit in the bond of peace.

14. As each church, and all the members of it, are bound to (D 1) pray continually for the good and prosperity of all the churches of Christ, in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold (E 1) communion among themselves, for their peace, increase of love, and mutual edification.

(D 1) Eph. vi. 18.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Pa. cxii. 6.—Pray for the peace of Jerusalem: they shall prosper that love thee.

(**z** 1) Rom. xvi. 1, 2.—I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatever business she hath need of you: for she hath been a succourer of many, and of myself also. 3 John, 8—10.—We therefore ought to receive such, that we might be fellow-helpers to the truth. I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, (**F** 1) and give their advice in or about that matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or (**G** 1) to impose their determination on the churches or officers.

(**F** 1) Acts xv. 2, 4, 6, 22, 23, 25.—When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared a'l things that God had done with them. And the apostles and elders came together for to consider of this matter. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.

(**G** 1) 2 Cor. i. 24.—Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. 1 John, iv. 1.—Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

CHAP. XXVII.

OF THE COMMUNION OF SAINTS.

1. All Saints that are united to Jesus Christ, their head, by his spirit, and faith, although they are not made thereby one person with him, have (**A**) fellowship in his graces, sufferings, death, resurrection, and glory; and, being united to one another in love, they have (**B**) communion in each others gifts and graces, and are obliged to the performance of such duties, public and private, in an orderly way, (**C**) as do conduce to their mutual good, both in the inward and outward man.

(**A**) 1 John, i. 3.—That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. John, i. 16.—And of his fulness have all we received, and grace for grace. Phil. iii. 10.—That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Rom. vi. 5, 6.—For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin.

(s) Eph. iv. 15, 16.—But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. 1 Cor. xii. 7.—But the manifestation of the Spirit is given to every man to profit withal. Chap. iii. 21–23.—Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

(c) 1 Thess. v. 11, 14.—Wherefore comfort yourselves together, and edify one another, even as also ye do. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. Rom. i. 12.—That is, that I may be comforted together with you by the mutual faith both of you and me. 1 John, iii. 17, 18.—But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. Gal. vi. 10.—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

2. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services (p) as tend to their mutual edification; as also in relieving each other in (e) outward things according to their several abilities, and necessities; which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in (r) families, or (g) churches, yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or (h) infringe the title or propriety which each man hath in his goods and possessions.

(n) Heb. x. 24, 25.—And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching. Chap. iii. 12, 13.—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.

(z) Acts xi. 29, 30.—Then the disciples, every man according to his ability determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

(f) Eph. vi. 4.—And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

(o) 1 Cor. xii. 14, 27.—For the body is not one member, but many. Now ye are the body of Christ, and members in particular.

(u) Acts v. 4.—Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. Eph. iv. 28.—Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

CHAP. XXVIII.

OF BAPTISM AND THE LORD'S SUPPER.

1. Baptism and the Lord's supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only law-giver, to be continued in his church (A) to the end of the world.

(A) Matt. xxviii. 19, 20.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. Amen. 1 Cor. xi. 26.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

2. These holy appointments are to be administered by those only who are qualified and thereunto called, according (B) to the commission of Christ.

(B) Matt. xxviii. 19.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. iv. 1.—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

CHAP. XXIX.

OF BAPTISM.

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him, in his death (c) and resurrection; of his being engrafted into him; of (d) remission of sins; and of his (e) giving up unto God, through Jesus Christ, to live and walk in newness of life.

(c) Rom. vi. 3—5.—Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Col. ii. 12.—Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Gal. iii. 27.—For as many of you as have been baptized into Christ have put on Christ.

(d) Mark i. 4.—John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Acts xxii. 16.—And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

(e) Rom. vi. 4.—Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

2. Those who do actually profess (f) repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.

(f) Mark xvi. 16.—He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Acts viii. 36, 37.—And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Phillip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts ii. 41.—Then they that gladly received his word were baptized. Acts viii. 12, 13.—And when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also: and when he was baptized, he continued with Phillip. Acts xviii. 8.—And many of the Corinthians hearing, believed, and were baptized.

3. The outward element to be used in this ordinance (g) is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

(e) Matt. xxviii. 19, 20.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Acts viii. 38.—And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

4. Immersion, or dipping of the person (h) in water, is necessary to the due administration of this ordinance.

(h) Matt. iii. 16.—And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. John iii. 23.—And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized.

CHAP. XXX.

OF THE LORD'S SUPPER.

1. The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of himself in his death, (A) confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties which they owe unto him; (B) and to be a bond and pledge of their communion with him, and with each other.

(A) 1 Cor. xi. 23—26.—For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

(B) 1 Cor. x. 16, 17, 21.—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

2. In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin, of the quick or dead, but only a memorial of that (c) one, offering up of himself, by himself, upon the cross, once for all; and a spiritual oblation of all (D) possible praise unto God for the same. So that the popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's own only sacrifice, the alone propitiation for all the sins of the elect.

(c) Heb. ix. 25, 26, 28. — Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

(D) 1 Cor. xi. 24.—And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

Matt. xxvi. 26, 27.—And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

3. The Lord Jesus hath, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use, and to take and break the bread; to take the cup, (ε) and, they communicating also themselves, to give both to the communicants.

(ε) [See 11th Chap. of 1 Cor. 23rd verse to end].

4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, (ϕ) are all contrary to the nature of this ordinance, and to the institution of Christ.

(ϕ) Matt. xxvi. 26, 27, 28.—And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the New Testament, which is shed for many for the remission of sins. Chap. xv. 9.—But in vain they do worship me, teaching for doctrines the commandments of men. Exod. xx. 4, 5.—Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

5. The outward elements in this ordinance, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the name of the things they represent, to wit, the (α) body and blood of Christ, albeit, in substance and nature, they still remain truly and only (η) bread and wine, as they were before.

(α) 1 Cor. xi. 27.—Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

(η) 1 Cor. xi. 26, 27, 28.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to scripture (ι) alone, but even to common sense and reason, overthroweth the (κ) nature of the ordinance, and hath been and is the cause of manifold superstitions, yea, of gross idolatries.

(ι) Acts, iii. 21.—Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Luke, xxiv. 6, 39.—He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

(κ) 1 Cor. xi. 24, 25.—And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly, by faith, really and indeed, yet

not carnally and corporally, but spiritually receive, and feed upon Christ crucified, (L) and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

(L) 1 Cor. x. 16.—The Cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Chap. xi. 23-26.—For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

8. All ignorant and ungodly persons, as they are unfit to enjoy communion (M) with Christ, so are they unworthy of the Lord's table, and cannot without great sin against him while they remain such, partake of these holy mysteries, (N) or be admitted thereunto; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

(M) 2 Cor. vi. 14, 15.—Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

(N) 1 Cor. xi. 29.—For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. Matt. vii. 6.—Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

CHAP. XXXI.

OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD.

1. The bodies of men after death return to dust, (A) and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately (B) return to God who gave them. The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light (C) and glory, waiting for the full redemption of their bodies; and the souls of the wicked, are cast into hell; where they remain in torment and utter darkness, reserved to (D) the judgment of the great day; besides these two places, for souls separated from their bodies, the scripture acknowledgeth none.

(A) Gen. iii. 19.—In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Acts xiii. 36.—For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

(B) Eccles. xii. 7.—Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

(C) Luke xxiii. 43.—And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. 2 Cor. v. 1, 6, 8.—For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body,

and to be present with the Lord. Phil. i. 23.—For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Heb. xii. 23.—To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

(D) Jude 6, 7.—And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 1 Pet. iii. 9.—Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. Luke xvi. 23, 24.—And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

2. At the last day, such of the saints as are found alive, shall not sleep, but be (E) changed; and all the dead shall be raised up with the self-same bodies, and (F) none other; although with different (G) qualities, which shall be united again to their souls for ever.

(E) 1 Cor. xv. 51, 52.—Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 Thess. iv. 17.—Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

(F) Job xix. 26, 27.—And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

(G) 1 Cor. xv. 42, 48.—So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power.

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, (H) and be made conformable to his own glorious body.

(H) Acts xxiv. 15.—And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. John v. 28, 29.—Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Phil. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAP. XXXII.

OF THE LAST JUDGMENT.

1. God hath appointed a day wherein he will judge the world in righteousness, by (A) Jesus Christ; to whom all power and judgment is given of the Father; in which day, not only the apostate angels (B) shall be judged but likewise all persons that have lived upon the earth, shall appear before the tribunal of Christ, (C) to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

(A) Acts xvii. 31.—Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. John v. 22, 27.—For the Father judgeth no man, but hath committed all judgment unto the Son: And hath given him authority to execute judgment also, because he is the Son of man.

(b) 1 Cor. vi. 3.—Know ye not that we shall judge angels? how much more things that pertain to this life? Jude, 6.—And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

(c) 2 Cor. v. 10.—For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Eccles. xii. 14.—For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Matt. xii. 36.—But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. Rom. xiv. 10, 12.—(Also Matt. ch. xxv., v. 32 to the end).—But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God.

2. The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; (d) and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient; for then shall the righteous go into everlasting life, and receive that fulness of joy and glory, with everlasting reward, in the presence (e) of the Lord: But the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into everlasting torments, and (f) punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

(d) Rom. ix. 22, 23.—What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

(e) Matt. xxv. 21, 34.—His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. 2 Tim. iv. 8.—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

(f) Matt. xxv. 46.—And these shall go away into everlasting punishment: but the righteous into life eternal. Mark, ix. 48.—Where their worm dieth not, and the fire is not quenched. 2 Thess. i. 7-10.—And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

3. As Christ would have us to be certainly persuaded, that there shall be a day of judgment, both (g) to deter all men from sin, and for the greater (h) consolation of the godly, in their adversity, so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the (i) Lord will come, and may ever be prepared to say, (k) come Lord Jesus, come quickly. Amen.

(g) 2 Cor. v. 10, 11.—For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

(h) 2 Thess. i. 5-7.—Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them

that trouble you ; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

(i) Mark, xiii. 35-37.—Watch ye therefore : for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. [See also Luke, 12th Chap. 35 to 40 verses inclusive]

(x) Rev. xxi. 20.—He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

THE
BAPTIST
CATECHISM;
OR,
A BRIEF INSTRUCTION
IN THE PRINCIPLES OF THE
CHRISTIAN RELIGION;
TO WHICH ARE ADDED,
THE PROOFS OUT OF SCRIPTURE.

1851.

INTRODUCTION.

The Baptist Catechism will, it is hoped, be considered a suitable accompaniment to the Confession of Faith of 1689, as embodying, in an instructive and familiar form, the principles, doctrines, and practice maintained in "The Confession" referred to.

The publication of the Catechism was the result of a resolution passed at an Assembly of "Elders and Messengers of Baptist Churches," who met in London, from the 6th to the 12th of June, 1693, when the following resolution was passed:—

"That a Catechism be drawn up, containing the substance of the Christian religion, for the instruction of children and servants; and that Brother William Collins* be desired to draw it up."†

The Baptist Brethren who assembled at Bristol on the 16th February, 1694, sent an account of their proceedings to the Assembly to be held in London, with a letter, the chief purport of which was to urge the speedy publication of the Catechism. The following is an extract:—

"To our Honoured and Beloved Brethren, William Kiffin and William Collins, to be communicated to the Assembly of Messengers, held in London, at the time called Whitsuntide." The brethren, Kiffin and Collins, having been appointed to represent the Church at Bristol.—After expressions of Christian fraternity, and their desire of communion with them, the epistle thus proceeds:—

"Moreover, they (the Church at Bristol), desire you will remember your agreement at your last assembly, and minuted in the narrative (or proceedings), that Brother Collins should draw up a Catechism, and that it should be printed—a thing so needful and useful, that the country have been longing to have it, and are troubled at the delay of it, and earnestly desire that you will hasten the printing of it. They suppose that the greatness of the number that will be sold, will pay the first cost. There had need be thousands of them printed; pray let it be done, and sent abroad to the churches: they think you cannot do anything that will be of more general use."‡

* Pastor of the Baptist Church, Petty France, London.

† Iwemey, Vol. I., 583.

‡ Iwemey, Vol. I., 535.

INTRODUCTION.

Upon the publication of the Catechism, the following was addressed
"To the reader :"—

"Having a desire to shew our near agreement with many other Christians, of whom we have great esteem, we some years since put forth *A Confession of our Faith*, almost in all points the same with that of the Assembly and Savoy, which was subscribed by the Elders and Messengers of many Churches, baptized on a profession of their faith (1689). And do now put forth a short account of Christian principles for the instruction of our families, in most things agreeing with the shorter Catechism of the Assembly (1694); and to this we were the rather induced because we have commonly made use of the Catechism in our families, and the difference not being much (except upon Baptism), it will be more easily committed to memory."*

From the preceding it will be observed that the Confession of Faith of 1689, and the Catechism now supplied, maintain kindred principles; nor have they since their publication been placed in so close an alliance. From the Confession of Faith the enquirer may be established in the truth, and the mature Christian may profit. By the Catechism the child may be instructed; and the ignorant, through the blessing of God, may be made "wise unto salvation."

The fervent desire is expressed, that the Baptist Catechism† may find a ready and an extensive entrance into families, churches, and Lord's Day schools, professing to value the truths therein contained.

Manchester, 1851.

J. A.

* Introduction to Catechism.

† The Catechism is published in a cheap form by Houlston and Stoneman, London.

THE
BAPTIST CATECHISM,
WITH PROOFS.

QUESTION 1.

WHO is the First and Chiefest Being?

A. God is the First (A) and Chiefest Being. (B)

(A) Isa. xlv. 6.—Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God.

(B) Psal. xcvi. 9.—For thou Lord art high above all the earth; thou art exalted far above all gods.

Q. 2. Ought every one to believe there is a God?

A. Every one ought to believe there is a God, (C) and it is their great sin and folly who do not. (D)

(C) Heb. xi. 6.—But without faith it is impossible to please him: for he that cometh to God must believe that he is.

(D) Psal. xiv. 1.—The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works.

Q. 3. How may we know there is a God?

A. The light of nature in man, and the works of God, plainly declare there is a God; (E) but his Word and Spirit only, do it fully and effectually for the salvation of sinners. (F)

(E) Rom. i. 19, 20.—Because that which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. Psal. xix. 1, 2.—The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge.

(F) 1 Cor. ii. 10.—But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things; yea, the deep things of God. 2 Tim. iii. 15.—And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

Q. 4. What is the Word of God?

A. The Holy Scriptures of the Old and New Testament are the Word of God, (G) and the only certain rule of faith and obedience. (H)

(G) John x. 34, 35.—Is it not written in your Law, I said, Ye are gods? If he called them gods, unto whom the Word of God came, and the Scripture cannot be broken. 2 Tim. iii. 16.—All Scripture is given by inspiration of God.

(m) Eph. ii. 20.—And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Isa. viii. 20.—To the Law and to the Testimony: If they speak not according to this Word, it is because there is no light in them.

Q. 5. May all men make use of the Holy Scriptures?

A. All men are not only permitted, (i) but commanded and exhorted to read, (κ) hear, and understand the Holy Scriptures. (L)

(i) Luke xvi. 29.—They have Moses and the Prophets, let them hear them.

(κ) John v. 39.—Search the Scriptures.

(L) Acts viii. 30.—Understandest thou what thou readest? Mat. xv. 10.—Hear and understand.

Q. 6. What things are chiefly contained in the Holy Scriptures?

A. The Holy Scriptures chiefly contain what man ought to believe concerning God, (μ) and what duty God requireth of man. (σ)

(μ) 2 Tim. i. 13.—Hold fast the form of sound words, which thou hast heard of me in faith and love. Acts xxiv. 14.—So worship I the God of my fathers, believing all things which are written in the Law and in the Prophets.

(σ) Micah vi. 8.—He hath shewed thee, O man, what is good, and what doth the Lord require of thee? Eccles. xii. 13.—Fear God, and keep his commandments; for this is the whole duty of man.

Q. 7. What is God?

A. God is a Spirit, (ο) Infinite, (p) Eternal, (q) and unchangeable (R) in his being, (s) wisdom, (τ) power, (υ) holiness, (w) justice, (x) goodness, and truth. (γ)

(ο) John iv. 24.—God is a Spirit.

(p) Job xi. 7.—Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?

(q) Psal. xc. 2.—From everlasting to everlasting thou art God.

(R) James i. 17.—The Father of Lights, with whom is no variableness, neither shadow of turning.

(s) Exod. iii. 14.—And God said unto Moses, I am that I am; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(τ) 1 Tim. i. 17.—Now unto the King, Eternal, Immortal, Invisible, the only wise God.

(υ) Psal. cxlvii. 5.—Great is our Lord, and of great power: his understanding infinite.

(w) Rev. iv. 8.—Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

(x) Psal. lxxxix. 14.—Justice and judgment are the habitation of thy throne.

(γ) Exod. xxxiv. 6, 7.—The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.

Q. 8. Are there more Gods than one?

A. There is but One only, the living and true God. (z)

(z) Deut. vi. 4.—Hear, O Israel, the Lord our God is One Lord. Jer. x. 10.—But the Lord is the true God, he is the living God.

Q. 9. How many Persons are there in the Godhead?

A. There are Three Persons in the Godhead, the Father, the Son, and the Holy Spirit: and these Three are One God, the same in essence, equal in power and glory. (Δ)

(Δ) 1 John v. 7.—There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One. Mat. xxviii. 19.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Q. 10. What are the Decrees of God ?

A. The Decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass. (B)

(B) Eph. i. 4, 11.—According as he hath chosen us in him before the foundation of the world: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. ix. 22, 23.—What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on these vessels of mercy, which he had afore prepared unto glory?

Q. 11. How doth God execute his Decrees?

A. God executeth his Decrees in the works of creation and providence. (C)

(C) Rev. iv. 11.—Thou hast created all things, and for thy pleasure they are and were created. Dan. iv. 35.—He doeth according to his will in the army of heaven, and among the inhabitants of the earth.

Q. 12. What is the Work of Creation ?

A. The Work of Creation is God's making all things of nothing, by the Word of his power, in the space of six days, and all very good. (D)

(D) Gen. i. 1.—In the beginning God created the heaven and the earth. Heb. xi. 3.—Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear. Gen. i. 31.—And God saw every thing that he had made, and behold it was very good; and the evening and the morning were the sixth day.

Q. 13. How did God create man ?

A. God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures. (E)

(E) Gen. i. 27, 28.—So God created man in his own image, in the image of God created he him, male and female created he them; and God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Col. iii. 10.—And have put on the new man, which is renewed in knowledge after the image of him that created him. Eph. iv. 24.—And that ye put on the new man, which after God is created in righteousness and true holiness.

Q. 14. What are God's Works of Providence ?

A. God's Works of Providence are his most holy, (F) wise, (G) and powerful, preserving (H) and governing all his creatures, and all their actions. (I)

(F) Psal. cxlv. 17.—The Lord is righteous in all his ways, and holy in all his works.

(G) Isa. xxviii. 29.—This also cometh forth from the Lord of Hosts, which is wonderful in counsel, and excellent in working.

(H) Heb. i. 3.—Upholding all things by the Word of his power.

(I) Psal. ciii. 19.—His kingdom ruleth over all. Mat. x. 29.—Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Q. 15. What special act of Providence did God exercise towards man in the estate wherein he was created ?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him

G

to eat of the Tree of Knowledge of good and evil, upon pain of death. (x)

(x) Gal. iii. 12.—And the law is not of faith, but the man that doeth them shall live in them. Gen. ii. 17.—But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

Q. 16. Did our first parents continue in that estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God. (y)

(y) Eccles. vii. 29.—God hath made man upright, but they have sought out many inventions. Rom. iii. 23.—For all have sinned, and come short of the glory of God.

Q. 17. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God. (z)

(z) 1 John iii. 4.—Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law.

Q. 18. What was the Sin whereby our first parents fell from the estate wherein they were created?

A. The Sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit. (x)

(x) Gen. iii. 6, 12, 13.—And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Q. 19. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression. (o)

(o) Gen. ii. 16, 17.—And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. 1 Cor. xv. 21, 22.—By man came death—in Adam all die. Rom. v. 12.—As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Q. 20. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery. (p)

(p) Psal. li. 5.—Behold I was shapen in iniquity; and in sin did my mother conceive me. Rom. v. 17, 18.—By one man's offence death reigned by one.—By the offence of one, judgment came upon all men to condemnation.

Q. 21. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, (q) the want of original righteousness, (r) and the corruption of his whole nature, which is commonly

called original sin, (s) together with all actual transgressions which proceed from it. (r)

- (q) Rom. v. 19.—By one man's disobedience many were made sinners.
- (a) Rom. iii. 10.—There is none righteous, no, not one.
- (s) Job xiv. 4.—Who can bring a clean thing out of an unclean? Not one.
- (r) Isa. lxiv. 6.—We are all as an unclean thing. James i. 14.—Every man is tempted when he is drawn away of his own lust, and enticed. Mat. xv. 19.—For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Q. 22. What is the misery of that estate whereinto man fell?

A. All mankind, by their fall, lost communion with God, (v) are under his wrath (w) and curse, (x) and so made liable to all the miseries of this life, (y) to death itself, (z) and to the pains of hell for ever. (A)

(v) Gen. iii. 8, 24.—Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. So he drove out the man.

(w) Eph. ii. 3.—and were by nature the children of wrath, even as others.

(x) Gal. iii. 10.—Cursed is every one that continueth not in all things which are written in the book of the law to do them.

(y) Job xiv. 1.—Man that is born of a woman is of few days, and full of trouble.

(z) Rom. vi. 23.—The wages of sin is death.

(A) Mat. xxv. 46.—These shall go away into everlasting punishment. Psal. ix. 17.—The wicked shall be turned into hell, and all the nations that forget God.

Q. 23. Did God leave all mankind to perish in the estate of sin and misery?

A. God having out of his mere good pleasure, from all eternity, elected some to everlasting life, (b) did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer. (o)

(b) 2 Thess. ii. 13.—Because God hath from the beginning chosen you to salvation.

(c) Isa. xlix. 8.—I will preserve thee, and give thee for a covenant of the people. Rom. v. 21.—That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

Q. 24. Who is the Redeemer of God's Elect?

A. The only Redeemer of God's Elect is the Lord Jesus Christ, (d) who, being the eternal Son of God, (e) became man, (f) and so was and continueth to be God and Man, in two distinct natures, (g) and one Person, for ever. (h)

(d) Gal. iii. 13.—Christ hath redeemed us from the curse of the law. 1 Tim. ii. 5.—For there is one God, and one Mediator between God and man, the Man Christ Jesus.

(e) 2 John iii.—The Lord Jesus Christ, the Son of the Father in truth.

(f) John i. 14.—And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

(g) 1 Tim. iii. 16.—God was manifest in the flesh. Rom. ix. 5.—Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God, blessed for ever.

(h) Col. ii. 9.—In him dwelleth all the fulness of the Godhead bodily. Heb. vii. 24.—But this man, because he continueth ever.

Q. 25. How did Christ, being the Son of God, become Man?

A. Christ the Son of God became Man, by taking to himself a true body, (i) and a reasonable soul, (k) being conceived by the power of the Holy Spirit, in the womb of the Virgin Mary, and born of her, (l) yet without sin. (m)

(i) Heb. ii. 14.—For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same. Heb. x. 5.—A body hast thou prepared me.

(k) John xii. 27.—Now is my soul troubled.

(l) Luke i. 31, 35.—Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.

(m) Heb. iv. 15.—But was in all points tempted like as we are, yet without sin. Heb. vii. 26.—Such an high priest became us, who is holy, harmless, undefiled, separate from sinners.

Q. 26. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a Prophet, (n) of a Priest, (o) and of a King, (p) both in his estate of humiliation and exaltation.

(n) Acts iii. 22.—Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

(o) Heb. v. 6.—Thou art a Priest for ever, after the order of Melchisedec.

(p) Psal. li. 6.—Yet have I set my King upon my holy hill of Sion.

Q. 27. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet in revealing to us, (q) by his Word (r) and Spirit, (s) the will of God for our salvation.

(q) John i. 18.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

(r) John xv. 15.—All things that I have heard of my Father, I have made known unto you.

(s) John xiv. 26.—The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.

Q. 28. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest in his once offering up himself as a sacrifice to satisfy divine justice, (t) and reconcile us to God, (u) and in making continual intercession for us. (w)

(t) Heb. ix. 28.—Christ was once offered to bear the sins of many. Eph. v. 2.—Hath given himself for us an offering and a sacrifice to God.

(u) H. b. ii. 17. In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

(w) Heb. vii. 25.—He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. 29. How doth Christ execute the office of a King?

A. Christ executeth the office of a King in subduing us to himself, (x) in ruling (y) and defending us, (z) and in restraining (A) and conquering all his and our enemies. (B)

(x) P. al. cx. 3.—Thy people shall be willing in the day of thy power.

(y) Mat. ii. 6.—For out of thee shall come a Governor, that shall rule my people Israel.

(z) Zech. ix. 15.—The Lord of Hosts shall defend them.

(A) Psal. lxxvi. 10.—The wrath of man shall praise thee, the remainder of wrath shalt thou restrain.

(B) I Cor. xv. 25.—For he must reign till he hath put all enemies under his feet.

Q. 30. Wherein did Christ's Humiliation consist?

A. Christ's Humiliation consisted in his being born, and that in a low condition, (c) made under the law, (d) undergoing the miseries of this life, (e) the wrath of God, (f) and the cursed death

of the cross, (g) in being buried, (h) and continuing under the power of death for a time. (i)

(c) Luke ii. 7.—And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger.

(d) Gal. iv. 4.—God sent forth his Son, made of a woman, made under the law.

(e) Isa. liii. 3.—He is despised and rejected of men, a man of sorrows, and acquainted with grief.

(f) Luke xxii. 44.—And being in agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. Mat. xxvii. 46.—Jesus cried with a loud voice, My God, my God, why hast thou forsaken me?

(g) Phil. ii. 8.—He humbled himself, and became obedient unto death, even the death of the cross.

(h) 1 Cor. xv. 4.—And that he was buried.

(i) Mat. xii. 40.—As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.

Q. 31. Wherein consisteth Christ's Exaltation?

A. Christ's Exaltation consisteth in his rising again from the dead on the third day, (k) in ascending up into heaven, (l) in sitting at the right-hand of God the Father, (m) and in coming to judge the world at the last day. (n)

(k) 1 Cor. xv. 4.—And that he rose again the third day, according to the Scriptures.

(l) Acts i. 11.—This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

(m) Eph. i. 20.—And set him at his own right hand in the heavenly places. Mark xvi. 19.—After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

(n) Acts xvii. 31.—He hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. 32. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ by the effectual application of it to us, (o) by his Holy Spirit. (p)

(o) Gal. iv. 5.—To redeem them that were under the law, that we might receive the adoption of sons.

(p) Tit. iii. 5, 6.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.

Q. 33. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, (q) and thereby uniting us to Christ in our effectual calling. (s)

(q) Eph. ii. 8.—By grace are ye saved through faith, and that not of yourselves, it is the gift of God.

(s) Eph. iii. 17.—That Christ may dwell in your hearts by faith. 1 Cor. i. 9.—God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ.

Q. 34. What is Effectual Calling?

A. Effectual Calling is the work of God's Spirit, (r) whereby convincing us of our sin (v) and misery, (w) enlightening our minds in the knowledge of Christ, (x) and renewing our wills, (y) he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel. (z)

- (r) 2 Tim. i. 9.—Who hath saved us, and called us with an holy calling.
 (v) John xvi. 8.—When he is come, he will reprove the world of sin.
 (w) Acts ii. 37.—When they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?
 (x) Acts xxvi. 18.—To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.
 (y) Ezek xxxvi. 26.—A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.
 (z) John vi. 44, 45.—No man can come to me, except the Father, which hath sent me, draw him. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me.

Q. 35. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called, do, in this life, partake of justification. (A) adoption, (B) sanctification, (C) and the several benefits which in this life do either accompany or flow from them. (D)

(A) Rom. viii. 30.—Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

(B) Gal. iii. 26.—Ye are all the children of God, by faith in Christ Jesus.

(C) 1 Cor. vi. 11.—Ye are washed—ye are sanctified.

(D) 1 Cor. i. 3.—Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption.

Q. 36. What is Justification?

A. Justification is an act of God's free grace, (E) wherein he pardoneth all our sins, (F) and accepteth us as righteous in his sight. (G) only for the righteousness of Christ imputed to us, (H) and received by faith alone. (I)

(E) Rom. iii. 24.—Being justified freely by his grace, through the redemption that is in Christ Jesus.

(F) Eph. i. 7.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

(G) 2 Cor. v. 21.—For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him.

(H) Rom. iv. 6.—David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

(I) Rom. iii. 22.—Even the righteousness of God, which is by faith of Jesus Christ. Phil. iii. 9.—Not having my own righteousness, which is of the law, but that which is through the faith of Christ.

Q. 37. What is Adoption?

A. Adoption is an act of God's free grace, (K) whereby we are received into the number, and have a right to all the privileges of the sons of God. (L)

(K) 1 John iii. 1.—Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!

(L) John i. 12.—As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Rom. viii. 17.—And if children, then heirs; heirs of God, and joint-heirs with Christ.

Q. 38. What is Sanctification?

A. Sanctification is the work of God's Spirit, (M) whereby we are renewed in the whole man after the image of God, (N) and are enabled more and more to die unto sin, and to live unto righteousness. (O)

(M) 1 Thes. ii. 13.—God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

(N) Eph. iv. 23, 24.—And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

(o) Rom. vi 11.—Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God.

Q. 39. What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, (P) joy in the Holy Spirit, (Q) increase of grace, (R) and perseverance therein unto the end. (S)

(P) Rom. v. 1. 2 5.—Being justified by faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.

(Q) Rom. xiv. 17.—The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

(R) Prov. iv. 18.—The path of the just is as the shining light, that shineth more and more unto the perfect day.

(S) 1 Pet. i. 5.—Who are kept by the power of God, through faith unto salvation.

Q. 40. What benefits do Believers receive from Christ at their Death?

A. The Souls of Believers are at their Death made perfect in holiness, (T) and do immediately pass into glory; (U) and their Bodies, being still united to Christ, (W) do rest in their graves (X) till the Resurrection. (Y)

(T) Heb. xii. 23.—And to the spirits of just men made perfect.

(U) Phil. i. 23.—Having a desire to depart, and to be with Christ. 2 Cor. v. 8.—To be absent from the body, and to be present with the Lord.

(W) 1 Thes. iv. 14.—Them also which sleep in Jesus will God bring with him.

(X) Isa. lvii 2.—He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

(Y) Job xix. 24.—And though after my skin, worms destroy this body, yet in my flesh shall I see God.

Q. 41. What benefits do Believers receive from Christ at the Resurrection?

A. At the Resurrection, Believers being raised up in glory, (Z) shall be openly acknowledged and acquitted in the Day of Judgment, (A) and made perfectly blessed both in soul and body, in the full enjoying of God (B) to all eternity. (C)

(Z) 1 Cor. xv. 43.—It is sown in dishonour, it is raised in glory.

(A) Mat. x 32.—Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in Heaven. Acts iii. 19.—That your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

(B) 1 John iii. 2.—When he shall appear, we shall be like him; for we shall see him as he is.

(C) 1 Thes. iv. 17.—And so shall we ever be with the Lord.

Q. 42. But what shall be done to the Wicked at their Death?

A. The souls of the Wicked shall at their Death be cast into the torments of hell, (D) and their bodies lie in their graves till the Resurrection, and Judgment of the great day. (E)

(D) Luke xvi. 22 23. 24.—The rich man also died, and was buried: and in hell he lift up his eyes, being in torments. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

(E) Psal. xlix. 14.—Like sheep they are laid in the grave: death shall feed on them.

Q. 43. What shall be done to the Wicked at the Day of Judgment ?

A. At the Day of Judgment, the bodies of the Wicked being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels for ever. (F)

(F) Dan. xii. 2.—Many of them that sleep in the dust of the earth shall awake some to everlasting life, and some to shame and everlasting contempt. John v. 28, 29.—All that are in the graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil unto the resurrection of damnation. 2 Thes. i. 9.—Who shall be punished with everlasting destruction. Mat. xxv. 41.—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. 44. What is the Duty which God requireth of man ?

A. The Duty which God requireth of man is Obedience to his revealed will. (G)

(G) Micah vi. 8.—He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ? Psal. cxix. 4.—Thou hast commanded us to keep thy precepts diligently.

Q. 45. What did God at first reveal to man for the Rule of his Obedience ?

A. The Rule which God at first revealed to man for his Obedience, was the Moral Law. (H)

(H) Rom. ii. 14, 15.—For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law to themselves ; which shew the work of the law written in their hearts.

Q. 46. Where is the Moral Law summarily comprehended ?

A. The Moral Law is summarily comprehended in the Ten Commandments. (I)

(I) Deut. x. 4.—And he wrote on the tables according to the first writing, the Ten Commandments. Mat. xix. 17.—If thou wilt enter into life, keep the Commandments.

Q. 47. What is the Sum of the Ten Commandments ?

A. The Sum of the Ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbour as ourselves. (K)

(K) Mat. xxii. 37, 38, 39, 40.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment : and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Q. 48. What is the Preface to the Ten Commandments ?

A. The Preface to the Ten Commandments is in these words,—I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage. Exod. xx. 2.

Q. 49. What doth the Preface to the Ten Commandments teach us ?

A. The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments. (N)

(N) Deut. xi. 1.—Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. Luke i. 74, 75.—That we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our lives.

Q. 50. Which is the first Commandment ?

A. The first Commandment is,—Thou shalt have no other Gods before me. (o)

(o) Exod. xx. 3.

Q. 51. What is required in the first Commandment ?

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God, (p) and to worship and glorify him accordingly. (q)

(p) 1. Chron. xxviii. 9.—And thou Solomon, my son, know thou the God of thy father. Deut. xxvi. 17.—Thou hast avouched the Lord this day to be thy God.

(q) Psal. xxix. 2 —Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness. Mat. iv. 10.—Thou shalt worship the Lord thy God, and him only shalt thou serve.

Q. 52. What is forbidden in the first Commandment ?

A. The first Commandment forbiddeth the denying (s) or not worshipping the true God as God, (s) and our God, (r) and the giving that worship and glory to any other, which is due unto him alone. (u)

(s) Josh. xxiv. 27.—It shall be therefore a witness unto you, lest ye deny your God.

(s) Rom. i. 20, 21.—So that they are without excuse, because that when they knew God, they glorified him not as God.

(r) Isa. lix. 13.—And departing away from our God.

(u) Rom. i. 25.—Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.

Q. 53. What are we especially taught by these words (before me) in the first Commandment ?

A. These words (before me) in the first Commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God. (w)

(w) Psal. xlv. 20, 21.—If we have forgotten the name of our God, or stretched out our hands to a strange god, shall not God search this out ?

Q. 54. Which is the second Commandment ?

A. The second Commandment is,—Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down thyself to them, nor serve them : For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my Commandments. (x)

(x) Exod. xx. 4, 5, 6.

Q. 55. What is required in the second Commandment ?

A. The second Commandment requireth the receiving, observing, and keeping pure and entire all such religious worship and ordinances as God hath appointed in his word. (y)

(y) Deut. xxxii. 46.—Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe, to do all the words of this law. Mat. xxviii. 20.—Teaching them to observe all things whatsoever I have commanded you. Deut. xii. 32 —What thing soever I command you, observe to do it ; thou shalt not add thereto, nor diminish from it.

Q. 56. What is forbidden in the second Commandment ?

A. The second Commandment forbiddeth the worshipping of God by Images, (z) or any other way not appointed in his word. (A)

(z) Deut. iv. 15, 16.—Take ye, therefore, good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire, lest ye corrupt yourselves, and make you a graven image.

(A) Col. ii. 21, 22.—Touch not, taste not, handle not, which all are to perish with the using) after the commandments and doctrines of men.

Q. 57. What are the reasons annexed to the second Commandment ?

A. The reasons annexed to the second Commandment, are, God's sovereignty over us, (B) his property in us, (C) and the zeal he hath to his own worship. (D)

(B) Psal. xcv. 2, 3.—Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms; for the Lord is a great God, and a great King above all gods.

(C) Psal. xlv. 11.—He is thy Lord, and worship thou him.

(D) Exod. xxxiv. 14.—Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God.

Q. 58. Which is the third Commandment ?

A. The third Commandment is,—Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. (E)

(E) Exod. xx. 7.

Q. 59. What is required in the third Commandment ?

A. The third Commandment requireth the holy and reverend use of God's names, (F) titles, (G) attributes, (H) ordinances, (I) Word, (K) and works, (L)

(F) Mat. vi. 9.—Our Father, which art in heaven, hallowed be thy name. Psal. cxl. 9.—Holy and reverend is his Name.

(G) Deut. xxviii. 58.—That thou mayest fear this glorious and fearful name, THE LORD THY GOD. Psal. lxxviii. 4.—Extol him that rideth upon the heavens, by his Name, JAH.

(H) Deut. xxxii. 3, 4.—Because I will publish the name of the Lord, ascribe ye greatness unto our God. A God of truth, and without iniquity. Just and right is he.

(I) Eccles. v. 1.—Keep thy foot when thou goest to the house of God; and be more ready to hear than to give the sacrifice of fools.

(K) Psal. cxxxviii. 2.—I will worship towards thy holy temple, and praise thy name for thy loving-kindness and for thy truth; for thou hast magnified thy word above all thy name.

(L) Job xxxvi. 24.—Remember that thou magnify his work which men behold.

Q. 60. What is forbidden in the third Commandment ?

A. The third Commandment forbiddeth all profaning and abusing of any thing whereby God maketh himself known. (M)

(M) Mal. i. 6, 7.—If then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of Hosts unto you, O priests, that despise my name: And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, the table of the Lord is contemptible.

Q. 61. What is the Reason annexed to the third Commandment ?

A. The Reason annexed to the third Commandment, is,—that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgments. (N)

(w) Dent. xxviii. 58, 59.—If thou wilt not observe to do all the works of this law, —then the Lord will make thy plagues wonderful. Mal. ii. 2.—If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings.

Q. 62. Which is the fourth Commandment ?

A. The fourth Commandment is,—Remember the Sabbath-day, to keep it holy : Six days shalt thou labour, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath-day, and hallowed it. (o)

(o) Exod. xx. 8, 9, 10, 11.

Q. 63. What is required in the fourth Commandment ?

A. The fourth Commandment requireth the keeping holy to God one whole day in seven, to be a Sabbath to himself. (p)

(p) Lev. xix. 30.—Ye shall keep my Sabbaths, and reverence my sanctuary ; I am the Lord. Dent. v. 12.—Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee.

Q. 64. Which day of the Seven hath God appointed to be the weekly Sabbath ?

A. Before the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, (q) and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath. (r)

(q) Exoⁱ. xxxi. 15.—Six days may work be done ; but in the seventh is the Sabbath of rest, holy to the Lord ; whosoever doeth any work in the Sabbath-day, he shall surely be put to death.

(r) John xx. 19.—The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. Acts xx. 7.—And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. 1 Cor. xvi. 1, 2.—Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye : upon the first day of the week, let every one of you lay by him in store, as God hath prospered him. Rev. i. 10.—I was in the spirit upon the Lord's day.

Q. 65. How is the Sabbath to be sanctified ?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, (s) and spending the whole time in the public and private exercises of God's worship, (t) except so much as is to be taken up in the works of necessity and mercy. (u)

(s) Lev. xxiii. 3.—Six days shall work be done ; but the seventh day is the Sabbath of rest, an holy convocation ; ye shall do no work therein ; it is the Sabbath of the Lord in all your dwellings. Isa. lviii. 13.—If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

(t) Psal. xcii. the Title.—A Psalm or Song for the Sabbath-day. Isa. lxvi. 23.—From one Sabbath to another shall all flesh come to worship before me, saith the Lord.

(u) Mat xi. 11, 12.—What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it and

lift it out? How much, then, is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days.

Q. 66. What is forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required, (w) and the profaning the day by idleness, (x) or doing that which is in itself sinful, (y) or by unnecessary thoughts, words, or works, about worldly employments and recreations. (z)

(w) Ezek. xxii. 26.—Her priests have violated my law, and profaned mine holy things: they have put no difference between the holy and the profane—and have hid their eyes from my Sabbaths.

(x) Ezek. xx. 9.—And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching he sunk down with sleep, and fell down from the third loft, and was taken up dead.

(y) Ezek. xlii. 38.—They have defiled my sanctuary in the same day, and have profaned my Sabbaths.

(z) Neh. xii. 15, 17.—In those days saw I in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses: as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day, and I testified against them in the day wherein they sold victuals. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? And viii. 5.—Saying when will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?

Q. 67. What are the Reasons annexed to the fourth Commandment?

A. The Reasons annexed to the fourth Commandment, are, God's allowing us six days in the week for our own lawful employments, (A) his challenging a special property in the seventh, (B) his own example, (C) and his blessing the Sabbath-day. (D)

(A) Exod. xxxiv. 21.—Six days shalt thou work, but on the seventh day thou shalt rest.

(B) Exod. xxxv. 2.—Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord.

(C) Exod. xxxi. 16, 17.—The Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations.—It is a sign between me and the Children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

(D) Gen. ii. 3.—And God blessed the seventh day, and sanctified it.

Q. 68. Which is the fifth Commandment?

A. The fifth Commandment is,—Honour thy Father and thy Mother, that thy days may be long upon the land which the Lord thy God giveth thee. (E)

(E) Exod. xx. 12.

Q. 69. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors, (F) inferiors, (G) or equals. (H)

(F) 1 Pet. ii. 17.—Honour all men; love the brotherhood; fear God; honour the king. Rom. xiii. 1.—Let every soul be subject unto the higher powers.

(G) Eph. v. 21, 22.—Submitting yourselves one to another in the fear of God. Wives submit yourselves unto your own husbands, as unto the Lord. Eph. vi. 1, 3, 9.—Children, obey your parents in the Lord. Servants, be obedient to them that are your masters according to the Lord. And, ye masters, do the same things unto them. Col. iii. 19.—Husbands, love your wives, and be not bitter against them.

(H) Rom. xii. 10.—Be kindly affectioned one to another, with brotherly love, in honour preferring one another.

Q. 70. What is forbidden in the fifth Commandment ?

A. The fifth Commandment forbiddeth the neglecting of, (r) or doing anything against, the honour and duty which belongeth to every one in their several places and relations. (x)

(r) Deut. xxi. 18, 19, 20, 21.—If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place, and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones that he die.

Prov. xxx. 17.—The eye that mocketh at his father, and despieth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

(x) Rom. xiii. 7, 8.—Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour: Owe no man any thing, but to love one another.

Q. 71. What is the Reason annexed to the fifth Commandment ?

A. The Reason annexed to the fifth Commandment is, a promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this Commandment. (L)

(L) Eph. vi. 2, 3.—Honour thy father and thy mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth.

Q. 72. Which is the sixth Commandment ?

A. The sixth Commandment is,—Thou shalt not Kill. (M)

(M) Exod. xx. 13.

Q. 73. What is required in the sixth Commandment ?

A. The sixth Commandment requireth all lawful endeavours to preserve our own life, (N) and the life of others. (O)

(N) Eph. v. 28, 29.—So ought men to love their wives as their own bodies.—For no man ever yet hated his own flesh, but nourisheth it and cherisheth it. Job ii. 4.—Skin for skin, yea, all that a man hath will he give for his life.

(O) Psal. lxxxii. 3, 4.—Defend the poor and fatherless—Deliver the poor and needy. Prov. xxiv. 11.—If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain.

Q. 74. What is forbidden in the sixth Commandment ?

A. The sixth Commandment absolutely forbiddeth the taking away of our own life, (P) or the life of our neighbour, unjustly, or whatsoever tendeth thereto. (Q)

(P) Acts xvi. 28.—Paul cried with a loud voice, saying, Do thyself no harm.

(Q) Gen. ix. 6.—Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

Q. 75. Which is the seventh Commandment ?

A. The seventh Commandment is,—Thou shalt not commit adultery. (R)

(R) Exod. xx. 14.

Q. 76. What is required in the seventh Commandment ?

A. The seventh Commandment requireth the preservation of our own (S) and our neighbour's chastity, (T) in heart, (U) speech, (W) and behaviour. (X)

(s) 1 Cor. vii. 2.—To avoid fornication, let every man have his own wife, and let every woman have her own husband.

(t) 1 Cor. vi. 18.—Flee fornication.

(v) 2 Tim. ii. 22.—Flee also youthful lusts. Mat. v. 28.—Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

(w) Col. iv. 6.—Let your speech be always with grace, seasoned with salt.

(x) 1 Pet. iii. 2.—While they behold your chaste conversation coupled with fear.

Q. 77. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all unchaste thoughts, (r) words, (z) and actions. (A)

(r) Job xxxi. 1.—I made a covenant with mine eyes, why then should I think upon a maid?

(z) Eph. v. 4.—Neither filthiness nor foolish talking, nor jesting, which are not convenient.

(A) Rom. xiii. 13.—Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness. Eph. v. 3.—Fornication and uncleanness,—let it not be once named amongst you.

Q. 78. Which is the eighth Commandment?

A. The eighth Commandment is,—Thou shalt not Steal. (B)

(B) Exod. xx. 15.

Q. 79. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves, (c) and others. (D)

(c) Gen. xxx. 30.—And now, when shall I provide for mine own house? Prov. xxvii. 23.—Be thou diligent to know the state of thy flocks, and look well to thy herds.

(D) Lev. xxv. 35.—If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him, yea, though he be a stranger. Deut. xxii. 1, 3, 4.—Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: Thou shalt in any case bring them again unto thy brother. In like manner shalt thou do with his ass, and so shalt thou do with his raiment, and with all lost things of thy brother's, which he hath lost, and thou hast found. Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: Thou shalt surely help him to lift them up again.

Q. 80. What is forbidden in the eighth Commandment?

A. The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own (E) or our neighbour's wealth, and outward estate. (F)

(E) 1 Tim. v. 8.—If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Prov. xxviii. 19.—He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

(F) Prov. xxiii. 20, 21.—Be not amongst wine-bibbers; and the glutton shall come to poverty, and drowsiness shall clothe a man with rags. E. h. iv. 28.—Let him that stole steal no more, but rather let him labour; working with his hands the thing that is good, that he may have to give to him that needeth.

Q. 81. Which is the ninth Commandment?

A. The ninth Commandment is,—Thou shalt not bear false witness against thy neighbour. (G)

(G) Exod. xx. 16.

Q. 82. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man, (H) and of our own (I) and our neighbour's good name, (K) especially in witness-bearing. (L)

(H) Zech. viii. 16.—Speak ye every man the truth to his neighbour.

(I) Eccl. vii. 1.—A good name is better than precious ointment.

(K) 3 John 12.—Demetrius hath good report of all men, and of the truth itself, yea, and we also bear record.

(L) Prov. xiv. 5, 25.—A faithful witness will not lie—a true witness delivereth souls.

Q. 83. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, (M) or injurious to our own (N) or our neighbour's good name. (O)

(M) Eph. iv. 25.—Putting away lying, speak every man truth with his neighbour

(N) Prov. x. 7.—The memory of the just is blessed; but the name of the wicked shall rot. Prov. xxii. 1.—A good name is rather to be chosen than great riches.

(O) Psal. xv. 3.—He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

Q. 84. Which is the tenth Commandment?

A. The tenth Commandment is,—Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. (P)

(P) Exod. xx. 17.

Q. 85. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition, (Q) with a right and charitable frame of spirit towards our neighbour, and all that is his. (R)

(Q) Heb. xiii. 5.—Let your conversation be without covetousness, and be content with such things as ye have. 1 Tim. vi. 6.—Godliness with contentment is great gain.

(R) Rom. xii. 15.—Rejoice with them that do rejoice, and weep with them that weep. 1 Cor. xiii. 4, 7.—Charity suffereth long, and is kind; Charity envieth not—beareth all things, believeth all things, hopeth all things, endureth all things.

Q. 86. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own estate, (S) envying or grieving at the good of our neighbour, (T) and all inordinate motions and affections to any thing that is his. (U)

(S) 1 Cor. x. 10.—Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

(T) Mat. xx. 15.—Is thine eye evil, because I am good? James v. 9.—Grudge no one against another.

(U) 1 Kings xxi. 4.—And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers. Col. iii. 5.—Mortify therefore your members, which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

Q. 87. Is any man able perfectly to keep the Commandments of God?

A. No mere man since the fall is able in this life perfectly to keep the Commandments of God, (W) but doth daily break them in thought, (X) word, (Y) or deed. (Z)

(w) Eccles. vii. 20.—There is not a just man upon earth, that doeth good and sinneth not. 1 John i. 8.—If we say that we have no sin, we deceive ourselves, and the truth is not in us.

(x) Gen. vi. 5.—And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

(y) James iii. 8.—The tongue can no man tame; it is an unruly evil, full of deadly poison.

(z) James iii. 2.—In many things we offend all.

Q. 88. Are all Transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others. (A)

(A) Ezek. viii. 13.—Turn thee yet again, and thou shalt see greater abominations than they do. John xix. 11.—He that delivered me unto thee hath the greater sin. 1 John v. 16.—There is a sin unto death.

Q. 89. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come. (B)

(B) Eph. v. 6.—Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Prov. iii. 33.—The curse of the Lord is in the house of the wicked. Psal. xi. 6.—Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest: This shall be the portion of their cup. Rev. xxi. 8.—The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.

Q. 90. What doth God require of us, that we may escape his Wrath and Curse, due to us for Sin?

A. To escape the Wrath and Curse of God, due to us for Sin, God requireth of us faith in Jesus Christ, (c) repentance unto life, (d) with the diligent use of all the outward means whereby Christ communicateth to us the benefits of Redemption. (e)

(c) Acts xvi. 30, 31.—Sirs! What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved.

(d) Acts xvii. 30.—And the times of this ignorance God winked at, but now commandeth all men everywhere to repent.

(e) Prov. ii. 3, 4, 5.—If thou criest after knowledge, and liftest up thy voice for understanding: If thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. viii. 34, 35.—Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whose findeth me findeth life, and shall obtain favour of the Lord.

Q. 91. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, (f) whereby we receive, (g) and rest upon him alone for Salvation, as he is offered to us in the Gospel. (h)

(f) Heb. x. 39.—We are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

(g) John i. 12.—As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

(h) Phil. iii. 9.—And be found in him, not having mine own righteousness which is of the law, but that which is, through the Faith of Christ, the righteousness which is of God by Faith.

Q. 92. What is Repentance unto Life?

A. Repentance unto Life is a saving grace, (i) whereby a sinner, out of a true sense of his sins, (k) and apprehension of the mercy of God in Christ, (l) doth with grief, and hatred of his sin, turn from

it unto God, (m) with full purpose of, and endeavour after, new Obedience, (n)

(i) Acts xi. 18.—Then hath God also to the Gentiles granted Repentance unto Life.

(k) Acts ii. 37.—When they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do?

(l) Joel ii. 13.—Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

(m) Jer. xxxi. 18, 19.—Turn thou me, and I shall be turned, for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

(n) Psal. cxix. 59, 60.—I thought on my ways, and turned my feet unto thy testimonies: I made haste, and delayed not to keep thy commandments.

Q. 93. What are the outward Means whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary Means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Baptism, the Lord's Supper, and Prayer; all which Means are made effectual to the Elect for Salvation. (o)

(o) Acts ii. 41, 42.—Then they that gladly received his Word were baptized. And the same day there were added unto them about three thousand souls, and they continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers. Psal. xcii. 13, 14.—Those that be planted in the house of the Lord, shall flourish in the courts of our God: They shall still bring forth fruit in old age, they shall be fat and flourishing.

Q. 94. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the reading, (p) but especially the preaching of the Word, an effectual means of convincing and converting sinners, (q) and of building them up in holiness and comfort, (r) through faith unto Salvation. (s)

(p) Neh. viii. 8.—They read in the book in the law of God distinctly. Psal. xix. 7.—The law of the Lord is perfect, converting the soul: The testimony of the Lord is sure, making wise the simple.

(q) Psal. ii. 13.—Then will I teach transgressors thy ways, and sinners shall be converted unto thee. Rom. x. 14, 17.—How shall they believe in him of whom they have not heard?—Faith cometh by hearing.

(r) Acts xx. 32.—I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 1 Cor. xiv. 3.—He that prophesieth speaketh unto men to edification, and exhortation, and comfort.

(s) Rom. i. 16.—I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.

Q. 95. How is the Word to be read and heard, that it may become effectual to Salvation?

A. That the Word may become effectual to Salvation, we must attend thereto with diligence, (t) preparation, (u) and prayer, (w) receive it with faith, (x) and love, (y) lay it up in our hearts, (z) and practise it in our lives. (A)

(t) 1 Tim. iv. 13.—Give attendance to reading. Heb. ii. 1.—We ought to give the more earnest heed to the things which we have heard.

(u) 1 Pet. ii. 1, 2.—Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby.

(w) Psal. cxix. 18.—Open thou mine eyes, that I may behold wondrous things out of thy law.

(x) Heb. iv. 2.—The Word preached did not profit them, not being mixed with faith in them that heard it.

(v) 2 Thess. ii. 10.—They received not the love of the truth, that they might be saved.

(z) Psal. cxix. 11.—Thy Word have I hid in my heart, that I might not sin against thee.

(A) James i. 25.—But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the Word, this man shall be blessed in his deed.

Q. 96. How do Baptism and the Lord's Supper become effectual means of Salvation?

A. Baptism and the Lord's Supper become effectual means of Salvation, not from any virtue in them, or in him that doth administer them, (s) but only by the blessing of Christ, (o) and the working of the Spirit in those that by faith receive them. (n)

(n) 1 Cor. iii. 7.—So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase. 1 Pet. iii. 21.—The like figure whereunto even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the Resurrection of Jesus Christ.

(o) 1 Cor. iii. 6.—I have planted, Apollos watered, but God gave the increase.

(s) 1 Cor. xii. 13.—By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Q. 97. What is Baptism?

A. Baptism is an Ordinance of the New Testament, instituted by Jesus Christ, (x) to be unto the party baptized a sign of his fellowship with him, in his death, and burial, and resurrection, (y) of his being ingrafted into him, (a) of remission of sins, (h) and of his giving up himself unto God through Jesus Christ, to live and walk in newness of life.

(x) Mat. xxviii. 19.—Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(y) Rom. vi. 3.—Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Col. ii. 12.—Buried with him in baptism, wherein also ye are risen with him.

(a) Gal. iii. 27.—As many of you as have been baptized into Christ, have put on Christ.

(h) Mark i. 4.—John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Acts xxii. 16.—And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

(i) Rom. vi. 4, 5.—Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Q. 98. To whom is Baptism to be administered?

A. Baptism is to be administered to all those who actually profess repentance towards God, (x) faith in, and obedience to, our Lord Jesus Christ, and to none other.

(x) Acts ii. 38.—Then Peter said unto them, Repent and be baptized, every one of you. Mat. iii. 6.—And were baptized of him in Jordan, confessing their sins. Mark xvi. 16.—He that believeth and is baptized shall be saved. Acts viii. 12, 36, 37.—When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.—See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with a true heart, thou mayest. Acts x. 47, 48.—Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.

Q. 99. Are the Infants of such as are professing Believers to be baptized?

A. The Infants of such as are professing Believers are not to be baptized, because there is neither command or example in the Holy Scripture, or certain consequence from them to baptize such. (m)

(m) Exod. xlii. 13.—And in all things that I have said unto you, be circum-spect. Prov. xxx. vi.—Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Q. 100. How is Baptism rightly administered?

A. Baptism is rightly administered by immersion, or dipping the whole body of the party in water, (n) in the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's Institution, and the practice of the Apostles, (o) and not by sprinkling or pouring of water, or dipping some part of the body, after the tradition of men. (p)

(n) Mat. iii. 16.—And Jesus, when he was baptised, went up straightway out of the water. John iii. 23.—And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came and were baptised.

(o) Mat. xxviii. 19, 20.—Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

(p) John iv. 1, 2.—When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptised not, but his disciples.) Acts viii. 38, 39.—And they went both down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip,

Q. 101. What is the duty of such as are rightly baptized?

A. It is the duty of such as are rightly baptized, to give up themselves to some particular and orderly Church of Jesus Christ, (r) that they may walk in all the commandments and ordinances of the Lord blameless. (s)

(r) Acts ii. 47.—And the Lord added to the church daily such as should be saved. Acts ix. 26.—And when Saul was come to Jerusalem, he assayed to join himself to the disciples. 1 Pet. ii. 5.—Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

(s) Luke i. 6.—And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Q. 102. What is the Lord's Supper?

A. The Lord's Supper is an ordinance of the New Testament, instituted by Jesus Christ; wherein by giving and receiving Bread and Wine, according to his appointment, his death is shewed forth, (t) and the worthy receivers are, not after a corporeal or carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace. (v)

(t) 1 Cor. xi. 23, 24, 25, 26.—I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took Bread, and when he had given thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you; this do in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood, this do ye, as often as ye drink it, in remembrance of me: For as often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come.

(v) 1 Cor. x. 16.—The Cup of blessing which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ?

Q. 103. Who are the proper subjects of this ordinance?

A. They who have been Baptized upon a personal profession of their faith in Jesus Christ, and repentance from dead works. (w)

(w) Acts ii. 41, 42.—They that gladly received his word were Baptized, and they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Q. 104. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's Body, (x) of their faith to feed upon him, (y) of their repentance, (z) love, (A) and new obedience, (B) lest coming unworthily, they eat and drink judgment to themselves. (c)

(x) 1 Cor. xi. 28.—Let a man examine himself, and so let him eat of that bread, and drink of that cup.

(y) 1 Cor. xi. 31.—If we would judge ourselves, we should not be judged.

(z) 2 Cor. xiii. 5.—Examine yourselves whether ye be in the faith.

(A) 1 Cor. xi. 18, 20.—When ye come together in the church, I hear that there be divisions among you—This is not to eat the Lord's Supper.

(B) 1 Cor. v. 8.—Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

(c) 1 Cor. xi. 29.—He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Q. 105. What is Prayer?

A. Prayer is an offering up our desires to God, (d) by the assistance of the Holy Spirit, (e) for things agreeable to his will, (f) in the name of Christ, (g) believing, (h) with confession of our sins, (i) and thankful acknowledgments of his mercies. (k)

(d) Psal. lxxii. 8.—Trust in him at all times; ye people, pour out your heart before him; God is a refuge for us.

(e) Rom. viii. 26.—The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought. But the Spirit itself maketh intercession for us, with groanings which cannot be uttered.

(f) Rom. viii. 27.—He maketh intercession for the saints, according to the will of God.

(g) John xvi. 23.— whatsoever ye shall ask the Father in my name, he will give it you.

(h) Mat. xxi. 22.—All things whatsoever ye shall ask in prayer, believing, ye shall receive.

(i) Dan. ix. 4.—And I prayed unto the Lord my God, and made my confession.

(k) Phil. iv. 6.—Be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Q. 106. What rule hath God given for our direction in Prayer?

A. The whole Word of God is of use to direct us in Prayer, (l) but the special rule of direction is that Prayer which Christ taught his disciples, commonly called The Lord's Prayer. (m)

(l) Luke xi. 1.—Lord, teach us to pray. 2 Tim. iii. 16, 17.—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, &c. &c. 1 John v. 14.—If we ask any thing according to his will, he heareth us.

(m) Mat. vi. 9.—After this manner, therefore, pray ye.

Q. 107. What doth the Preface of the Lord's Prayer teach us?

A. The Preface of the Lord's Prayer, which is,—Our Father, which art in Heaven, (n) teacheth us to draw near to God with all holy reverence and confidence, as children, to a father able and ready to help us, (o) and that we should pray with and for others, (p)

(n) Mat. vi. 9.

(o) Rom. viii. 15.—For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. Mat. vi. 11.—If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him.

(p) Acts xii. 5.—Peter therefore was kept in prison, but Prayer was made without ceasing of the church unto God for him. 1 Tim. ii. 1, 2.—I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and all that are in authority.

Q. 108. What do we pray for in the first Petition?

A. In the first Petition, which is,—Hallowed be thy name, (q) we pray, that God would enable us and others to glorify him in all that whereby he maketh himself known, (r) and that he would dispose all things to his own glory. (s)

(q) Mat. vi. 9.

(r) Psal. lxxvii. 1, 2, 3.—God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God: let all the people praise thee.

(s) Psal. lxxxviii. 18.—That men may know, that thou, whose name alone is JEHOVAH, art the most high over all the earth. Rom. xi. 36.—For of him, and through him, and to him, are all things, to whom be glory for ever. Amen.

Q. 109. What do we pray for in the second Petition?

A. In the second Petition, which is,—Thy kingdom come, (t) we pray that Satan's kingdom may be destroyed, (u) and that the kingdom of grace may be advanced, (w) ourselves and others brought into it, and kept in it, (x) and that the kingdom of glory may be hastened. (y)

(t) Mat. vi. 10.

(u) Psal. lxxviii. 1, 18.—Let God arise, let his enemies be scattered, let them also that hate him flee before him—Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. Psal. li. 18.—Do good in thy good pleasure unto Sion,

(w) Rom. x. 1.—My heart's desire and prayer to God for Israel is, that they might be saved.

(x) 2 Thes. iii. 1.—Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you. John xvii. 20, 21.—Neither pray I for these alone, but for them also which shall believe on me through thy Word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.

(y) Mat. xxiii. 20.—He which testifieth these things, saith, Surely I come quickly, Amen. Even so, come, Lord Jesus.

Q. 110. What do we pray for in the third Petition?

A. In the third Petition, which is,—Thy will be done on earth as it is in heaven, (z) we pray that God, by his grace, would make us able and willing to know, obey, (A) and submit to his will in all things, (B) as the angels do in heaven.

(z) Mat. vi. 10.

(A) Psal. cxix. 34, 35, 36.—Give me understanding, and I shall keep thy laws: yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies.

(b) Luke xxi. 42.—Father, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine be done. Acts xxi. 14.—And when he would not be persuaded, we ceased, saying, the will of the Lord be done.

(c) Psal. cxi. 20, 21.—Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his Word. Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure.

Q. 111. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is,—Give us this day our daily bread, (d) we pray, that of God's free gift we may receive a competent portion of the good things of this life, (e) and enjoy his blessing with them. (f)

(d) Mat. vi. 11.

(e) Prov. xxx. 8.—Remove far from me vanity and lies, give me neither poverty, nor riches; feed me with food convenient for me.

(f) Exod. xxiii. 25.—And ye shall serve the Lord your God, and he shall bless thy bread and thy water. 1 Tim. iv. 4, 5.—Every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the Word of God and prayer.

Q. 112. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is,—And forgive us our debts, as we forgive our debtors, (g) we pray that God, for Christ's sake, would freely pardon all our sins, (h) which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others. (i)

(g) Mat. vi. 12.

(h) Psal. li. 1, 2, 7.—Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

(i) Mat. vi. 14.—For if ye forgive men their trespasses, your heavenly Father will also forgive you. Luke xi. 4.—And forgive us our sins, for we also forgive every one that is indebted to us.

Q. 113. What do we pray for in the sixth Petition?

A. In the sixth Petition, which is,—And lead us not into temptation, but deliver us from evil, (k) we pray, that God would either keep us from being tempted to sin, (l) or support and deliver us when we are tempted (m)

(k) Mat. vi. 13.

(l) Mat. xxvi. 41.—Watch and pray, that ye enter not into temptation. Psal. xix. 13.—Keep back thy servant also from presumptuous sins; let them not have dominion over me.

(m) 2 Cor. xii. 7, 8.—There was given to me a thorn in the flesh: the messenger of Satan, to buffet me—for this thing I besought the Lord thrice, that it might depart from me. 1 Cor. x. 13.—There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it.

Q. 114. What doth the Conclusion of the Lord's Prayer teach us?

A. The Conclusion of the Lord's Prayer, which is,—For thine is the kingdom, and the power, and the glory, (for ever, Amen,) (n) teacheth us to take our encouragement in prayer from God only, (o) and in our prayer to praise him, ascribing kingdom, power, and glory to him, (p) and in testimony of our desire, and assurance to be heard, we say, Amen. (q)

(n) Mat. vi. 12.

(o) Dan. ix. 4, 9, 18, 19.—And I prayd unto the Lord my God, and made my confession, and said, O Lord, the great, and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments—To the Lord our God belong mercies and forgivenesses, though we have rebelled against him—O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: For we do not present our supplications before thee for our righteousnesses, but for thy great mercies, O Lord, hear; O Lord, forgive; O Lord, hearken, and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

(p) 1 Chron. xxix. 11, 13.—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as Head above all—Now, therefore, our God, we thank thee, and praise thy glorious name.

(q) 1 Cor. xiv. 16.—How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? Rev. xxii. 20.—He which testifieth these things, saith, Surely I come quickly, Amen. Even so, come Lord Jesus.



